THE

CHRISTIAN ADVOCATE.

OCTOBER, 1826.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXIV.

(*Continued from p.* 388.)

The subject of the ensuing lecture is the answer to the 25th question of our catechism, which is thus expressed—

"Christ executeth the office of a Priest, in his once offering up himself a sacrifice, to satisfy divine justice, and reconcile us to God; and in making continual intercession for us."

My dear youth—No part of theological truth is more closely connected with what is essential to our salvation, than the priestly office of Christ, the subject which is now before us—Give it, therefore, your most serious attention.

"A priest, (says Fisher in his catechism) is a publick person, who, in the name of the guilty, deals with an offended God, for reconciliation by sacrifice, which he offers to God upon an altar, being thereto called of God that he may be accepted—No man taketh this honour unto himself, but he that was called of God, as was Aaron." Thus, under the Mosaick dispensation, the high priest, in performing his most sacred duties, was the representative of all the tribes of Israel; and in token of it, he was commanded to bear their names on the shoulders of the ephod, and on the breast-plate of judgment upon his heart, whenever he should go into the holy place, "for a memorial before the Lord continually."

In all this, the legal high priest was nothing more than a type of Christ, the true high priest of his church, who appears before God in the name of sinners, to make atonement and reconciliation for them;—and who, in this transaction, bears, as it were, the names of his people on his heart.

You will particularly observe that it is not a mere inference made by me, or by other fallible men, that the ancient priesthood was particularly and circumstantially typical of Christ. The infallible words of inspiration, in the plainest manner declare and explain this truth. They show, in detail, how those ancient institutions "are a shadow of good things to come, but that the body is of Christ." This is especially done in the epistle to the Hebrews, where the inspired writer shows the superiority of the antitype to the type;—of Christ as a priest, over all who sustained that office in the Mosaick ritual: and in relation to this superiority there are a number of important particulars, which it may be proper cursorily to mention.

1. The superiority of his nature and person. The Jewish priests were but mere men; He was "the

true God, and eternal life." They were sinful men, and needed to offer "first for themselves, and then for the people;" He had no sins of his own, but was, "holy, harmless, undefiled and separate from sinners."

2. Christ was superior to the ancient priests in the manner of his investiture, or installation. "Those priests were made without an oath; but Christ with an oath, by him that said unto him, The Lord sware, and will not repent, thou art a priest forever, after the order of Melchisedeck. By so much is Jesus made a surety of a better testament." Being thus invested with the priestly office, by the oath of the eternal Father, the most solemn and affecting assurance was given of his being accepted, in whatever he should do in that office for the salvation of his people.

3. The efficacy and perfection of the sacrifice offered by our Redeemer, was infinitely superior to those sacrifices which were but types of his. "It is not possible (says the author of the epistle to the Hebrews) that the blood of bulls and of goats should take away sins—But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God—By that one sacrifice, he hath perfected forever them that are sanctified."

4. The superiority of the priestly office of Christ, is manifested in its unchangeableness and perpetuity. "They truly (says the sacred writer last quoted) were many priests, because they were not suffered to continue, by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood—For he testifieth—thou art a priest forever after the order of Melchisedeck." Of Melchisedeck you know that it is said, "he had neither beginning of days nor end of life;" the meaning of which is, that no account is given us of his birth and parentage, nor of his death. But he was both a king and a priest; and though there is no reason to doubt that he died like other men, yet as he was an eminent type of Christ in many respects, so there was a peculiar resemblance in this, that he succeeded to no other priest, and no other succeeded to him. Christ has no successor, for "he himself abideth a priest continually—He ever liveth to make intercession for us."

As these particulars serve to show the superior nature of our Lord's priestly office, so you will observe that they give us a full scriptural warrant, to consider our Redeemer as executing that office, in all its functions and in all its details. When, therefore, we do this, we follow no fancy of our own; we adopt no theological or technical fiction, as some would represent it, but deliver sober scripture doctrine, which we are not only permitted, but required to maintain.

Having made these remarks, I now observe that the priestly office of Christ consisted of two parts—

I. That of expiation:

II. That of intercession.

Both of these are distinctly noticed in the answer before us, and let us consider each attentively.

I. Christ has made expiation for sin. The catechism expresses it thus,—"he *once* offered up himself a sacrifice, to satisfy divine justice and reconcile us unto God."

According to this statement, the reason why an expiation was necessary lay here,—that divine justice required a satisfaction, before human guilt *could* be remitted—I say before it *could* be remitted; for among all the impossibilities that can be imagined, none is greater than that God should deny himself; or act contrary to one of his essential attributes, which is the same thing.

We presume not to say indeed, that it was not possible for the Deity to provide for the salvation of man, in any other way than precisely that which he actually chose. We hold it to be presumptuous in worms of the dust, thus to pronounce on the resources and will of the infinite Jehovah. But we do say that justice is an essential attribute of God, and

that if this attribute forbade the pardon of human guilt without an atonement, or expiation, we cannot otherwise conceive than that the thing was strictly impossible. And I think the scripture doctrine clearly is, that the divine justice did absolutely forbid pardon without an atonement. There have, indeed, been those who have admitted the atonement of Christ, and yet have chosen to say, that God might have remitted sin without an expiation, and without an impeachment of any attribute. But would it not then follow that the sufferings and death of Christ were, if not an absolute superfluity, yet something that might have been dispensed with? Now if we consider how awful and extensive those sufferings were; and if, especially, we take into view, the prayer of Christ in his agony, thrice repeated—"Father, *if it be possible* let this cup pass from me," it seems to me that we are not at liberty to suppose that these sufferings, in the actual circumstances of the case, were avoidable, in consistency with the divine honour. Would the God of mercy have laid all he did on his only begotten and well beloved Son, if it had not been absolutely indispensable? Would not the Saviour's prayer have been answered, had his own condition "if it be possible," been admissible? Did not the Father virtually say, in not removing the cup,—"it is not possible; the cup cannot be removed, and justice be sustained." Truly it appears so to me.—"Die he, or justice must." Yes—He died to satisfy Divine justice, violated and set at nought by the sin of man. The angels had sinned, and justice drove them quick to hell: and when man sinned, justice would have lost its character—it would have ceased to be justice, if it had not demanded the same penalty for the second transgression, which had been equitably inflicted for the first. Justice did demand it, and man must have endured the penalty of death—eternal death, the denounced and stipulated penalty of the violated law—if Christ had not undertaken for him, borne the penalty, and satisfied justice fully in his behalf.

Christ being a person of infinite dignity and worth, his awful and inconceivable sufferings, for a short period, made as great a display; nay, I think a much greater and more fearful display of justice, than if the guilty party had been unavoidably doomed to endless perdition. This, therefore, was the device of God for saving man—This the astonishing undertaking of Christ in our behalf. It was not competent to any created being to conceive such a plan; nor to propose it, if it could have been conceived. It had been infinite presumption in any creature, to propose that the eternal Son of God should take the law-place of a guilty worm. But with God it was competent both to conceive and to execute this device; a device in which all the divine attributes are preserved entire, rendered perfectly harmonious, and displayed more illustriously than in all his other works.

The objections which have been raised against the equity of inflicting the penalty due to sin on an innocent Saviour, and against the propriety of his even consenting to suffer in the place of the guilty, have always, I must say, appeared to me perfectly idle. The objections go directly to subvert the doctrine of the atonement altogether. If established, they would leave nothing that could, with propriety, be called an atonement. Now if no other account could be given of the doctrine of substitution, but that it is plainly revealed in scripture, this would be enough; and we do believe that thus it is revealed, as the plan of infinite wisdom and mercy for our salvation. The ways of God are, in all cases, but imperfectly understood by us; and when we know from his nature, that he can do nothing wrong, it ill becomes us to object against his method of providing for our salvation, because we cannot perfectly reconcile it to our notions of propriety, or

run an exact parallel between it, and the transactions which take place among men. I am of the opinion that in this transaction there was, indeed, much which was *sui generis* —of a nature peculiar to itself,— and which cannot have a perfect parallel in human transactions. And I must forever protest against trying a doctrine of pure and plain revelation at the bar of human reason. If God has spoken, let man be silent and adore. His word we know is perfect truth, however his ways may be unsearchable. Whatever is not unsearchable, wants, indeed, one of the usual signatures of the ways of God. And to set up philosophical reasonings, in opposition to any thing appearing and claiming to be from God, is folly in the abstract. The office of reason and philosophy here is, to examine the evidence, whether the claim be just. If not, reject it; if it be, and we cannot explain it, we have only to confess our ignorance and weakness. This is reason and true philosophy.

Still I think it not difficult to answer most of the cavils of objectors to the doctrine of substitution, and this too, without going much beyond their own principles; so far, I mean, as *equity* is concerned. Since they are so zealous for equity, let them tell us where would be the equity of the divine government in permitting Christ to suffer the inconceivable torments he did; torments far, far, beyond those of the martyrs, or of any other victim of human malice; for none of them *swet blood*—Where, we ask, is the equity of this, if he had no guilt, either actual or imputed? Actual guilt, they say with us, he had none. Imputed guilt, we say, was the cause of his sufferings. But they affirm there was also none of this; and thus they leave him to suffer, beyond any human being, without guilt, actual or imputed. Is this reconcilable with the justice and equity, to say nothing of the goodness and mercy of God?

Again, much is said against the equity of punishing an innocent person, in place of the guilty. We readily admit that to take an innocent person by force, and punish him for the guilty, is gross iniquity. But does this at all apply to the case before us?—The objectors themselves know that it does not. Christ not only consented, but voluntarily *chose*, to make himself a substitute in the case contemplated: and when a great *publick good* is to be produced by offering and accepting such a substitute, there is nothing in justice, or in any proper consideration or motive, to prevent it. Hostages are always given and taken on this principle. Surety for debt rests precisely on the same ground—Nay, the actions performed on this principle, have been considered as among the most illustrious of all, in moral magnanimity—Such was that, so often alluded to on this subject, of the prince of antiquity, who executed a part of the severity of a law on himself; that he might at once preserve the law inviolable, and yet save in part his offending son: and such is that of all the individuals who have devoted themselves to death for the good of their country. —How infinitely beyond these, was the act of the Saviour, in devoting himself to temporary death, to deliver myriads of immortal beings from eternal death.

Besides, it should be remembered, that the Saviour had such a power over his own life, as no mere mortal ever possessed. This power over his human life, he in fact exercised, not only in laying it down, but also in taking it up again. This, you will remember, he explicitly asserts—"No man taketh it from me, but I lay it down of myself—I have power to lay it down, and I have power to take it again."—In this respect no man can be a parallel with Christ.

On the whole then, it appears, that there was nothing contrary to equity, justice, or reason, in Christ making himself a vicarious offering for sinners, to satisfy divine justice in their behalf.

Consider, now, that as the priestly

office of Christ excelled that of others who sustained it, in several particulars already noticed, so likewise in this, that he was, in himself, priest, sacrifice, and altar, all in one—

1. He acted as priest in offering this sacrifice. The scripture is explicit in stating, that Christ offered up *himself*. As priest, he presented himself, as the victim for sacrifice. "For if the blood of bulls, and of goats, and the ashes of a heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit *offered himself* without spot to God, purge your consciences from dead works to serve the living God."

2. Christ was the sacrifice, as well as the priest. "He appeared to put away sin by the *sacrifice of himself* —Even Christ our passover is sacrificed for us—Without shedding of blood there is no remission." It was, you will observe, the human nature of Christ alone, which suffered in making this sacrifice. The Deity cannot suffer; and the divine nature in Christ, therefore, suffered nothing. But it is important to remark, that both parts of his human nature,—his body and his soul, which were ultimately separated from each other,—suffered, and were made a sacrifice, in this great transaction. His body was subjected to great pain and torture. But if this alone had constituted his suffering, he would have borne it, as others have borne it, without a complaint. Indeed we do not read that he ever uttered a single complaint, in regard to all his bodily pains, dreadful as they certainly were. The sufferings of his soul, were those that made him complain—"My soul," he said, "is exceeding sorrowful, even unto death." Those who, in describing or contemplating the sufferings of Christ, dwell wholly, or chiefly, on what related to his body, disregard the statement of facts, as given in the Bible. A felt sense of the desert of sin; the assaults of the powers of darkness on his holy soul; the dereliction of his heavenly Father, and the inflictions of divine wrath; these produced his agony; these his prayer and his complaint; these his exclamation—"My God! my God! why hast thou forsaken me." Thus Christ, in his human nature,—in his body and his soul—was made, as it were, a burnt sacrifice for sin.

3. He was the altar, as well as the sacrifice and the priest. His divine nature was the altar which sanctified the gift. It sustained the human nature, which, but for this, would have sunk, long before it did; as the imperishable materials of an altar sustains the fire, till the sacrifice is completed or consumed. And the Saviour died voluntarily at last. He dismissed his own soul from his body. When he had endured all that the law and justice of God required, he said, "It is finished, and gave up the ghost." The divine nature it also was, that gave an infinite dignity and value to this sacrifice of Christ; so as to render it of complete efficacy to make a full atonement for the sins of all his people.

Thus, my dear children, did our adorable Redeemer make an expiation for the sins of men—May it be, that your sins and mine were there atoned for!

In consequence of this expiation, God is perfectly reconcilable to guilty man. All the demands of his justice are perfectly satisfied, for the sins of every soul that in faith rests for pardon on this great atonement, and on this alone. This is all our hope. O, let us not cast it from us! Now that "mercy and truth have met together, righteousness and peace have kissed each other"—now that the way is clearly open for reconciliation with God, shall we neglect to seek reconciliation? Shall we dash the cup of salvation from us? God forbid!

(To be continued.)

ON THE ATONEMENT.

No. VIII.

The Truth of God.

My dear Brother,

In the two preceding letters, I endeavoured to prove, that the *definite* scheme accords with the *scriptural* representations of the *nature* of the atonement, far better than the *indefinite*. Let us now,

II. Look at the two theories in another point of contrast, and inquire which puts the most honour on the divine perfections; the *truth*, the *justice*, and the *love* of God.

The TRUTH *of God* will first claim attention. Truth is a perfection essential to the divine nature; an attribute of which the Supreme Being can never be divested. He is celebrated by the inspired writers as "a God of *truth*," "and plenteous in *truth*." "All the paths of the Lord are mercy and *truth*, to such as keep his covenant and testimonies." "He shall judge the world in righteousness and the people with his *truth*." "The Lord is good; his mercy is everlasting, and his *truth* endureth to all generations." "He keepeth *truth* for ever." "The word of the Lord is right, and all his works are done in *truth*." "All his works are *truth*, and his ways judgment." "God is not man that he should *lie*." "The Strength of Israel *will not lie*." "God that *cannot lie*."

Such are the testimonies of inspired writers to this glorious perfection of the divine nature. Jehovah is *truth itself*. He always speaks the truth; and he always does according to truth. It is impossible for him to deviate, in one word or action, from the requirements of truth. He is true in his *threatenings* as well as in his promises.

Now, this attribute of the Supreme Ruler of the universe, is honoured by the views we take of the atonement. We represent him as being incapable of departing from his word, by suffering sin to escape the penalty of the law. His threatenings, we believe, are always executed either on the head of the transgressor, or on the head of his surety. Jehovah fulfils his comminations, exactly according to his meaning when he denounced them. Not so our brethren of the New School. They abandon the penalty of the law. It is executed neither on the ransomed of the Lord, nor on their Redeemer. Sin escapes without punishment. "There," says one, "is a secret and perpetual recurrence to the idea that Christ has paid the demand, or suffered the penalty of the law, so that its claims are now quieted, and the sentence of condemnation repealed. But this is a fundamental, and may prove a fatal error. There is nothing in the character of Christ's sufferings which can affect or modify the penalty of the law. These sufferings were not *legal*. They constituted no part of that *curse* which was threatened against the transgressor."* Again: "The atonement paid no debt—it involved the *infliction of no penalty*."†

If these assertions be true; if the penalty of the law has been inflicted neither on the saved sinner, nor on his Redeemer; then his sins go unpunished: no satisfaction is made to divine justice; and the truth of God is prostrated in the dust. He threatens; but he does not execute his threatenings. He declares that sin shall be punished; but he pardons it, and suffers it to escape, without punishment.

How will our brethren get over this difficulty? How can they save the honour of the divine veracity? Will they say, that God is not bound to fulfil his *threatenings*, while they admit that he is bound to fulfil his promises? I am not ignorant of the distinction made between a promise and a threatening. I know it has been said that, as by the former a right is passed over to him to whom the promise is given, justice requires the promiser to act according to his

* Beman, p. 68.
† Ibid. p. 72.

engagement; but in respect to the latter, the matter is very different: no right being conveyed to another, no obligation of justice demands the fulfilment of the threatening. This distinction, however, will not suffice to evince, that the *truth* of God does not create an obligation to inflict the penalty of his law, on every sin by which it is violated. Justice, I admit, requires the fulfilment of promises; but does not *truth* require the same? It is to Jehovah's *truth*, and not to his justice, the inspired writer refers us, when he proves the immutability of the divine counsel. The *promise* and the *oath* of God are the two immutable things, in which it is impossible for God to *lie*. (See Heb. vi. 17, 18.) If, then, it is impossible for the God of truth to lie by breaking his promise, it is manifest that he is bound by his *truth*, as well as by his justice, to fulfil his promises; and if he pays such a sacred regard to truth involved in his promises, is it not evident he must pay an equal regard to truth involved in his threatenings? The claims of truth are the same in both cases; and if the violation of truth would be *lying* in the one, it surely would be so in the other. The conclusion is, that every threatening of Jehovah must be fulfilled, according to its true import.

But it will be said, the non-execution of the penalty of the law involves no breach of truth, because the penalty denotes only the real demerit of sin. That the penalty expresses the judgment of our divine Lawgiver on the demerit of sin, is readily conceded; but to maintain that it involves nothing more, and gives no pledge that it shall be inflicted, is to maintain, in our apprehension, a manifest absurdity. Who ever heard of a human law promulged with such a sanction; a law declaring simply what punishment a violation of it would deserve, but giving no assurance that the crime would be punished? Such a law would disgrace the wisdom of an earthly legislature; and shall we dishonour infinite wisdom and supreme authority, by imputing such a law to HIM by whom kings rule and princes decree justice? The penalty annexed to his law, while it declares the demerit of sin, denounces wo against the transgressor. It assures us that sin shall not go unpunished. It is written, "the *wages* of sin is death;" but it is also written, "In the day that thou eatest thereof thou *shalt surely die*." "The soul that sinneth *it shall die*." "Who *will* render unto every man according to his deeds:—unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." "If ye live after the flesh ye *shall* die." "For as many as have *sinned* without law SHALL *perish* without law: and as many as have *sinned* in the law SHALL *be judged* by the law." Do these declarations contain nothing more than the judgment of the Supreme Lawgiver as to the demerit of sin? Who does not see that they solemnly assure us that sin *shall be punished*, and that the *truth* of God is *pledged* to see them fulfilled according to their true meaning?

But, say our brethren, the threatenings of God are *conditional*. "Yet forty days, and Nineveh shall be overthrown." But the Ninevites repented; "and God repented of the evil that he had said he would do unto them, and he did it not." Parents often forbear to execute their threatenings; and human governments frequently remit the penalty of the law in favour of unhappy culprits. We grant magistrates are empowered to set aside the execution of sentences denounced against the violators of human laws; and whenever they exercise their dispensing power, in conformity with the design for which they received it, no breach of truth is involved in the transaction; because every law to which this remitting power extends is subjected to this condition, that its penalty may, in certain cases, be set aside. But, at the same time, it is

to be observed, that the very necessity of this dispensing power grows out of the *imperfection* of human government, and the impossibility of adapting general laws to every particular case. But no such necessity exists in the divine government; which is infinitely perfect, and can, with infallible certainty, apportion punishment to the demerit of every transgressor.

The escape of the Ninevites is indeed to be attributed to the well known clemency of God. But it produced no breach of truth; for it is evident, from the circumstances of the case, that the terrifying denunciation of the prophet was designed to awaken them to repentance, and lead them to reformation. The effect was happy. The people did repent. "God saw their works, that they turned from their evil way." When, therefore, the Lord determined to spare them, he acted according to an established principle in his government over the nations. "At what instant I shall speak concerning a nation and concerning a kingdom to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them."* The threatening was then *conditional;* and consequently the truth of God did not require its execution on a repenting people. In sparing them, Jehovah, who is merciful and slow to anger, acted according to his *real intention* in commissioning his servant Jonah to proclaim his wrath against the Ninevites, and the *true import* of his awful denunciation.

But from the conditionality annexed to threatenings of temporal calamities, in respect to nations and individuals, it will by no means follow that the penal sanctions of God's holy and eternal law are likewise conditional. Parents, it is true, do often remit punishment to their children; and duty sometimes requires that their threatenings should not be executed. But Jehovah is above all authority. His conduct is not subject to the rules that govern the conduct of imperfect and erring mortals. When a parent threatens to chastise a child, he may really design to do so; and yet he may afterwards see cause to change his purpose, and lay aside the rod. But when the omniscient God utters a threatening, he knows all possible circumstances. Nothing unforeseen can arise to induce a departure from his original purpose; and consequently his truth demands the infliction of the penalty of his law on every sin, agreeably to its true import.

Our brethren, however, will insist, that, as the penalty of the law is not inflicted on the saved, it cannot be executed on any other person. They strenuously maintain the Redeemer did not bear the curse of the law. But here zeal for their peculiar views carries them along, in opposition to plain testimonies of inspired writers. Christ did endure, as was shown in my last letter, the curse of the broken law, for all who believe in him: and that this transfer of punishment from the original offenders to their Surety-Redeemer, was consistent with adherence to truth, we are taught to believe by infinite wisdom, under whose inspiration the prophets and apostles wrote. The plan of salvation was devised in the eternal mind before the creation of the world; the Son of God, in the character of Mediator, was set up from everlasting; believers were chosen in him before the foundation of the world; and immediately after the fall of man, he, the seed of the woman, was promised, as coming to destroy the works of the devil: and of consequence it will follow, that, when the Lawgiver at first denounced the penalty of death in the hearing of innocent man, he did it in view of all these facts, and of that transfer of the curse from the head of his people to the head of their divine surety, which he contemplated, as the way to effect their salvation. In the death of Je-

* Jer. 18.

sus Christ, as a *satisfaction* for sin, the *truth* of God shines in all its lustre. The penalty of a violated law is diverted from the sinner; and yet it is fully executed, in the bitter agonies of our immaculate Redeemer.

In opposition to our views, an argument has been drawn from the history of Adam. The preacher began with premising, that he believed God always acted according to his *real meaning* in his threatenings; and, then, in order to prove the threatening annexed to the covenant made with Adam was not executed, he observed that it denounced temporal death, to be inflicted on the *very day* of his transgression. But this, said he, was not inflicted; Adam did not die, till he had lived upwards of nine hundred years. Besides, the penalty was *eternal* death; God declared that Adam should die eternally. But Adam was saved; and Jesus Christ did not suffer eternal death: consequently, the penalty was executed neither on Adam, nor on the Redeemer.

Such was his argument. He could not but be aware that it would be objected, that, according to this statement, the devil spake the truth, when, in tempting our first parents, he affirmed, in opposition to their understanding of the meaning of the threatening, "*Ye shall not surely die.*" This he could not deny; and to do away the force of an objection, so revolting to the minds of common Christians, he observed, that, to make temptations successful, there must be a mixture of truth with falsehood.—A feeble answer!

Now, in reply to this curious argument, it is obvious to remark, that the construction put on the threatening does not accord with the preacher's preliminary observation; for, if God always acts agreeably to the real meaning of his declarations, then it is certain he did not, by his threatening to Adam, mean he should undergo temporal death on the very day of his transgression; because, as Adam's natural life was not destroyed on that day, God did, by his own conduct, own that this was not his meaning. Nor does it appear that our first parent so understood the threatening; for knowing himself to be the constituted head of a numerous progeny who were to descend from him, he had no reason thus to construe it. But he *actually* did, in a different sense, die on the *very day* in which he sinned. He lost the favour of his Maker; he was deprived of spiritual life; the holy Spirit left his soul; he lost the divine image, became corrupt in his moral nature, fell under the dominion of sin, and the power of spiritual death: his natural constitution underwent a great change; the seeds of death were sown in it, and he became a mortal man: he was, moreover, ashamed, fled at the voice of his Maker, and vainly attempted to hide himself from his presence. Besides, sentence of death was pronounced upon him by his offended Sovereign; and he became LEGALLY *dead.* In this sense, he actually died on the *very day* of his transgression; and thus Jehovah himself has, by his treatment of the culprit, interpreted the real meaning of his own threatening.

That eternal death was involved in the penalty annexed to the first covenant, and that it is most unequivocally denounced against all impenitent sinners, we assuredly believe. But it is plain the word *eternal* was not used in the threatening against Adam; and it seems to us, that if it had been as plainly and positively declared that he should *surely* and *personally* die *eternally,* in case of violating the covenant, as it was that he should surely die on the day of his eating the forbidden fruit, his condition would have been hopeless. For we believe that when Jehovah condescends to speak to us in human language, he is to be understood according to the common use of words, and that he always *means what he says.* His truth is pledged, not only in his *predictions,* as has been taught by some, but in his *threatenings* too. In the latter he as really *means* what he *says,* as in the former: and in fact

all threatenings have the nature of predictions. Had, therefore, the original commination been expressed in the terms we have adverted to, the case of Adam would have been remediless. But these awful terms were not employed. The threatening was denounced in such language as to render his salvation consistent with Divine *truth;* in language corresponding to those schemes of mercy which were about to open their treasures of grace and love on this fallen world. Eternal death is now denounced against every sinner; but surely the meaning of the threatening is not that *every* sinner of our race shall certainly die eternally; for then who could be saved? The import obviously is, that every sinner deserves this tremendous punishment; and that all who refuse to rely on the *satisfaction* for sin made by Jesus Christ, shall most certainly endure eternal misery. The true meaning, then, of the original penalty was, that Adam should surely die on the day of his disobedience in the way explained; but not that he should as certainly die eternally. He became indeed subject to eternal death, just as sinners now are; but his salvation was as consistent with the language of the penalty and its real import, as that of any of his posterity who lie under the same dreadful curse.

From the history of Adam no evidence can be derived, to prove that the penalty of the law has failed in its execution, or that the God of truth has ever acted, in a single instance, contrary to the true meaning of his words. Our first parent actually did die, according to the real import of the threatening; and as he from the first expected to be the progenitor of a numerous posterity, and at the time of his fall had no posterity, we have reason to believe that he did not himself understand by the threatening, that his mortal life was to terminate on the *very day* of his transgressing the command of his Maker; and both promises and threatenings are obligatory, only in the sense in which they are really understood by the different parties concerned in them, at the time of making them. Jesus Christ, the great Redeemer, did truly endure, as has been proved, the penalty of the law; and if Adam has been saved, it was through the *vicarious sacrifice* and *satisfaction for sin,* made by the promised seed of the woman.

Sincerely yours,

From the "Spirit and Manners of the Age," a late publication.

TO MY INFANT SON.

"Thy mother bade me weave a lay,
A lay of love for thee;
And I with willing mind obey,
Tho' tuneless all it be;
Tho' words but mock the fond excess
Of love, of hope, of tenderness,
Which thou hast wrought in me;
And tho' my harp's degenerate chords
Faint echoes yield to powerless words.

"O, could my heart, flown to my tongue,
Dissolve itself in sound;
Or did my harp, now all unstrung,
With dulcet tones abound;
Then would I strike a chord should chain
The mind, and draw forth tears like rain,
When I am in the ground;
But *thou,* should heaven thy life prolong,
May'st value e'en *this* rugged song.

"But it may be, my boy, thy life
Is in its spring to cease;
It may be, that e'er manhood's strife
Thou'lt find eternal peace;
And ne'er should wish of mine be lent
Were wishes potent, to prevent
Thy happy soul's release;
He metes thy days, thou little one,
Who gave thee life—his will be done!

"And this world many a peril hath,
If thou should'st tarry here,
Toils, cares, and griefs, lie in thy path,
And manhood's rough career
Will dash the gladness from thy brow,
The freshness from thy cheek, and thou,
Perchance, may'st shed the tear,
O'er all thou lov'dst, as earth receives
Them one by one, like autumn's leaves.

"But ever pure may be thy breast,
In grief—in joy, the same;
And never may dishonour rest
Its cloud upon thy name;

But may'st thou early learn to prize
The plaudits of the good and wise,
Alone as *real* fame;
Nor let the *race* absorb thy soul,
But keep thine eye fix'd on the *goal.*

"Thy mother!—never may her eye
Be damp with tears for thee,
Save for those little ills, which try
Thy tender infancy;
And may'st thou to man's sterner worth,
Join her warm heart—her guileless mirth
—Her frankness—constancy;—
Her love, which time cannot estrange,
Which knows no ebb—and knows no change.

"And when at length into thy breast
Death's chilling tremors creep,
O may'st thou sink into its rest,
As to a gentle sleep,
Unreach'd by doubt—unchafed by pain—
Leaving behind thee not a stain,
O'er which the good may weep;
But with thy spirit plumed, to rise
To that pure world beyond the skies!"

Miscellaneous.

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

Bordeaux, August 2, 1820.

My dear Friend,—My sojourn at Bagnieres, (from which my last was dated), was from the 22d of June to the 26th of July; when I left it for the place at which I now date. I think I have received a real benefit from the water, but imagine I continued the use of it too long, as I began to experience some debilitating effects.

Concerning Bagnieres, I have yet two or three things to add to what my last letter contained. The resort of company there, during my stay, was small, and far short (I was told) of what is usual, during the watering season. For this, two reasons were assigned.—The general pressure of the times, felt by all classes, which compels even the votaries of pleasure to curtail their expenditures; and the coronation of his majesty, George the Fourth, which has been fixed for a day in this month; and which is supposed to have detained almost the whole corps of fashionables, from England, who ordinarily make a large proportion of the summer company at Bagnières. It is not a little odd, how the events of this world are linked together; and what an effect things, apparently the most distant, have upon each other. One would think the inhabitants of the little town of Bagnieres, in a remote corner of France, could be but little affected by the inauguration of the king of England to his throne. Yet we find it has actually occasioned a very serious deduction from their gains, for the season; and what other mighty effects, in the history of our world, it may give birth to, time must disclose.

Judging from all I have seen, I would say that the inhabitants of Bagnieres are a very quiet, industrious, and temperate people. During my stay among them, I saw nothing like riot or disturbance in the streets; nor did I notice a single instance of intoxication. The people who come in from the country, on market days, have a homeliness and rudeness of dress and appearance, that indicates either great poverty or deficiency of cultivation, and may be both. They generally wear wooden shoes, which, for clumsiness and inconvenience, exceed any covering for the feet I have yet seen. A block of soft wood, is rudely formed into something like the proper shape—into which a hole is scooped to receive the foot. The sole—about an inch thick, is closely set on the outside, with broad headed nails. The wearer lifts his foot, exactly as if a weight was attached to it; taking care as he pushes his step forward,

that the uncomplying covering does not drop off. On a market morning, when the town is crowded, the clattering noise of their feet, armed with these heavy, iron nailed shoes, on the stone pavement, is not a little astounding to the stranger who hears it for the first time.

As it respects religion, Bagnieres is a very barren region. Among the inhabitants, I did not hear of one Protestant. There is a chapel, and but one, in the town. It is large, and appeared to be amply provided with a corps of priests, who performed frequent service through the week, as well as on the Sabbath. The congregation that attended, appeared thin for the population of the place. A few evenings before my departure, I witnessed a publick fete, or spectacle, that was new to me It took place directly in front of the chamber I occupied, at the head of the publick square, which furnished abundance of room. A large post, ten or twelve feet high, split into fibres, and filled thick with dry faggots, was set upright in the ground. A bundle of fagots was tied on the top. The whole was very combustible. Just at dark, when a large crowd were collected around, a cavalcade of priests, in their canonicals, issued from the church, bearing wax candles in full blaze. With slow pace, they marched several times round the post, singing some kind of a hymn. At length one of them applied his candle to the faggots, and the whole troop decamped with a very hasty retreat. In a few seconds, the whole combustible erection was in a flame, and the surrounding multitude, who had maintained perfect silence, became a shouting, huzzaing mob. As soon as it was all burned down, and nothing remained but the fiery stump, an universal scramble took place, who should possess themselves of this precious fragment. As it was pretty firmly fixed in the earth, and all above ground was a fiery coal, it was a work of some time, and no small squabble among the competitors, before it could be uprooted and borne off in triumph by a victor—to whom it certainly was a very costly prize, from the burns sustained in getting possession of it. The whole scene seemed to furnish vast enjoyment to the multitude who partook of it. Alas! for the state of mind, which could receive enjoyment from such folly. And alas! for the degradation to which the professed ministers of God, let themselves down, in lending their services, and prostituting the ordinances of their religion, to such a purpose. I learned it was a fete in honour of some saint—But a queer *saint* he must be, who would count himself honoured by such a fete. The remnant of the burnt stump was supposed to have become impregnated with precious efficacy for a variety of purposes; which rendered it the object of such fierce contention among the crowd, who should gain possession of it. During the exhibition, I was forcibly reminded of the tragic scenes of burning heretics, for which the church of Rome has rendered herself so famous. I had no doubt but it was a memorial of something of this kind, and could hardly help thinking that the saint (I forget his name, as he is not within my very limited acquaintance with this reverend fraternity) must have acquired his saintship, in part at least, by his meritorious services in scorching heretics.

Bagnieres is the only place where I have been treated with the least disrespect on account of my religion; though my standing, in this respect, has been generally known; and here the ground of complaint has been very small, and of a kind only to awaken pity, while it provoked a smile. The chambermaid, who acted in the capacity of cook and waited on the table, rendered her whole services under manifest indications of re-

luctance and terror, lest she might contract some pollution. At first, her disobliging manner, with shrugs and shudderings, surprised me, being so totally different from the studied respect and sycophancy of the whole serving tribe every where else. I was not long in surmising the cause: yet the application of a little of that precious article, which answers so many valuable purposes, though it produced a degree of conciliation, failed to overcome entirely the repugnance which at first was so strongly marked. Religious prejudices take the fastest hold of the mind, and are the most difficult to overcome; which furnishes a strong admonition to take heed how we indulge them in ourselves, or foster them in others. The individual whom we view under a mistake that endangers his salvation, ought to be regarded as in the first class of the unhappy, for whom we should feel double compassion—whom we ought to treat with special tenderness, that by offices of love we may win him over to the truth. It would be well if Protestants always acted thus, instead of returning hatred for hatred, and contempt for contempt.

Having concluded to remove to this place, I took passage in a *voiture de return*, for Agen, going by the way of Tarbs and Anch. The *voiture* is a species of hack carriage, owned by individuals, to be met with frequently in the south of France. They take passengers for a stipulated sum to any quarter, and return empty, or with such way passengers as they may be able to pick up. Meeting with one of them on its return to the place which you wish to go, you may often obtain a passage in it for less money and with greater comfort than in the publick stage, where you are liable to be crowded, and sometimes with very unpleasant company. To guard against imposition, I wrote an article, in which Monsieur ——, the owner of the carriage, obligated himself for 30 francs to convey W—— in his *voiture* to Agen, travelling by the best routes, stopping at the best inns, and in all things consulting the comfort of his said passenger. At signing, the owner of the *voiture* put into my hands two dollars, as confirmation of the agreement and security for its faithful performance, for which he received a receipt. Such is the way in which a matter of this kind is usually managed here. I was two nights and part of three days performing this journey, which proved a very uninteresting one, as I was without all society, except that of the driver. Many towns and a great variety of country fell under my notice. But my curiosity has become somewhat blunted, and both town and country have ceased to awaken the interest I formely felt. The harvest had been some time over, and the inhabitants were generally busy in thrashing and cleaning their grain. In these operations I perceived much to corroborate the remark I have often made, that the French people are very far back in the business of agriculture. Their thrashing was generally performed in the open air, on earthen floors. I have seen eight or ten persons, men and women, in mixed company, some with rude flails, and others with long poles, beating out the wheat on the ground by the road side. In cleaning their grain, the nearest approximation to a fan which I saw, was two men exciting the wind by a large cloth, moved quickly between them. Some used the shovel, to toss the grain from one part of the floor to another. Others riddled it before the wind, when it blew sufficiently strong. I was told of a fan, lately brought to Toulouse, as a new invention; the owner of which carted it from one farm to another, and for hire, assisted in cleaning the grain. It pained me to see so much of the drudgery performed by women. Surely civilization is wanting where

the gentler sex are seen exposed to a burning sun, without covering for the head, wielding the flail on the same floor with men.

I arrived at Agen, a very considerable town, on the river Garonne, in the forenoon of the third day, and the same afternoon took the publick Diligence for Bordeaux; in which, after riding all night, I arrived the next afternoon, too much jaded with nocturnal travelling to have attended to almost any thing by the way. When we reached the suburbs of the city, a scene presented itself which roused all my attention. It was an immense crowd of people, just beginning to scatter from an execution. The cart containing the body of the criminal was just starting. The guillotine was standing on the scaffold, and two men were washing off the blood, preparatory to its removal. Had we been a few minutes earlier, we might have *enjoyed* the whole spectacle. What a spectacle to *enjoy!!* To mark the movements and features of a miserable culprit, about to lose his mortal existence —to look upon his dying throes— to reflect that his day of grace is expired, and that his immortal spirit, in all probability, takes its plunge into everlasting burnings; for how slender the hope, bottomed upon a repentance compelled on a hardened conscience, by the terrors of the guillotine or the gallows. Surely there must be something wrong in the constitution of that mind, which finds *enjoyment* in such a spectacle. For me, it was enough to have such ideas called up to my mind, by so much of the rear of the exhibition as remained for me to see.

When we arrived at a particular street, agreeably to my request, previously made to the conductor of the Diligence, I was set down, and my trunk given to a porter. I assure you, all my curiosity to view the novelties of a great and splendid city, was completely annihilated by the desolateness of the situation in which, all at once, I found myself; and never do I wish a returning visitation of the feelings of that moment. An utter stranger, dropped in the heart of one of the largest cities of France, without a human being on whom I could count for taking a particle of interest in my welfare, ignorant which way to turn to find a lodging, I did feel like one lost; and looked after the stage as it drove off, regretting to part with a vehicle, in the benevolent attentions of whose conductor I had found something like friendly society. A kind Providence was my guide. The porter was able to conduct me to the number of a mansion kept by an English lady, with whom I was recommended to lodge. She, however, was unable to accommodate me. But by her recommendation I am provided with a comfortable chamber in the house of a citizen, the attentions of whose fat landlady, for two francs per day, without board, furnishes no bad substitute for the kind offices of friendship. Here I have been once more at home for a few days, and have found ample employment in looking at the exterior of this great city. And a great city it is; containing fine buildings, fine streets, and fine publick squares, planted with trees. But any gazetteer will furnish you with a much better description of the place, than a few days superficial observation can enable me to give. One thing in the arrangement of the city greatly delights me. It is the wide, vacant space, all along the bank of the Garonne, in front of the city; directly the reverse of what is seen in Water street, on the Delaware, in Philadelphia; and what is usual at the water, in every other commercial place I have seen.

In Bordeaux, the finest houses are on the street that runs along the margin of the river. But with much judgment and good taste, a

wide space is left vacant along the bank, which furnishes ample room for the transaction of business, gives a free circulation of air, while it allows a full view of the river, with all its shipping up and down the stream. But it is very surprising that there are no wharves for the shipping to come to. They all lie at anchor in the middle of the stream, and the business of loading and unloading is performed by boats. To what cause this very inconvenient and expensive arrangement is to be imputed, in a city of so much commerce and wealth, I am not informed. A bridge is at this time being built over the Garonne, at the city; and this too is matter of no small surprise, that so ancient and populous a city should to this day never have had the accommodation of a bridge over the river, on the margin of which it is built—though a stream not more than one-third the width of the Delaware, at Philadelphia.

I have seen very little of the people of Bordeaux, except in the streets. And here their appearance exhibits nothing remarkable, except in one particular, and that is very striking. It is the headdress of the ladies. They wear no bonnets generally, but a cap of surprising magnitude. I had observed in Montpellier, and other towns, that the fair sex generally, appeared in the street and at church with a cap only, and the size of this article had attracted an occasional notice. But in this city, in point of dimensions, it so far surpasses any thing I have seen elsewhere, as to excite wonder. From the upper part of the head it swells out in all directions, and towering up at the same time to something like the size and appearance of a half bushel. To one unaccustomed to the sight, it appears exceedingly ridiculous, to see the dome of the figure, so out of all proportion to the middle and basement stories. Every vanity brings its proper degradation to the individual who indulges in it—and none more than the vanity of dress—which furnishes its votaries with deformity and discomfort, instead of the beauty and convenience, which humility and good sense would seek in the covering of the body.

There are three Protestant ministers in Bordeaux, one of whom is said to be evangelical in his doctrines, and a man of respectable standing, every way, in society. I was much disappointed in not finding him in the city. I had a letter to him, from Mons. Lassignol, at Montpellier. This disappointment has prevented me from learning any particulars of the Protestant church in this place; as I have not met with any individual who is able to satisfy my inquiries on the subject. On Sabbath last, which is the only Sabbath I expect to be in the city, I attended worship, performed according to the manner of the English church, in a room fitted up for the purpose, in the house of the British consul. I was early in my attendance, and found but two or three who had arrived before me. Shortly after I was seated, the clergyman entered, in his ordinary dress, and commenced arraying himself in his canonicals, for the service of the day. While adjusting his band and surplice, &c. &c. with great familiarity he addressed himself to individuals in the room, and shortly noticed me, inquiring if I had lately come to Bordeaux, &c. &c. and by the time his adjustments were finished, he had informed himself of a good portion of my history. His whole figure and manner awakened in my mind very slender expectations of his performance—which were certainly not disappointed. His sermon had nothing in any respect interesting, to make up for its total deficiency of gospel doctrine—if indeed such a deficiency could be compensated by any thing. A small, but very

genteel company in appearance, were present during the service, and behaved with great decorum. One thing disgusted me out of measure. It was a statue, in an elevated situation, of a well grown boy, in a state of perfect nudity, except a small leaf, which effected no concealment. Such an outrage on decency I should not have expected in a private dwelling, much less in a place of publick worship. Had it been in a French chapel, it would have little surprised me, as I have occasionally seen, in some of their churches, paintings of a nature very ridiculous and very indecent. But that an English congregation should so far comply with the licentious taste of the land of their sojourn, is really a stigma on their character.

Shortly after arriving here, I met with a very pleasant adventure, or rather providential occurrence, which I ought to regard as a special favour at the hand of Him, who deigns to be called "the stranger's shield." I was very slenderly furnished with letters of introduction for Bordeaux. The Protestant clergyman, who speaks English, on whom I counted much, was absent. An American merchant, established here, on whom I counted more, had his family in the country. Some others, on whom I counted little, did not disappoint me. The consequence was, I found myself almost out of society, and without the means of getting into it. Hearing of a Boston gentleman, whose store near the river was said to be a kind of rendezvous for Americans in the place, I introduced myself to him as a stray American, in pursuit of health, who wished to get a little into the society of my countrymen; putting into his hand, at the same time, an open letter of introduction to Mr. Gallatin, at Paris, from which he might learn my standing in society. After reading it, he handed it to a Dr. A——, who happened to be present at the moment, who took me home with him in his gig, and has since shown me uncommon kindness. Dr. A—— many years ago left New York as an adventurer. He has been over a great part of Europe, and encountered a great variety of adventure. Now, at length, in the wane of life, he finds himself married to a rich French lady, and living in considerable style in the suburbs of Bordeaux. He is a character of no small oddity, with which I have been a good deal amused. Having seen much, and succeeded much, in the world, it is not surprising, if without the ballast of religion, he should manifest a little too much elation. With great fluency he discusses all subjects, and claims acquaintance with the highest characters. *I* certainly have a right to remember, with much gratitude, the kindness he has shown me. In addition to his hospitality and assiduous attentions to every thing relative to my comfort, he has furnished me with letters to a number of his friends, in places where I may be, in which, with great benevolence, he has commended me for qualifications to which I have no claim, and titled me, in addition, with the highest honours of the university.

To the traveller who has time and money, with a mind at ease, and free to make amusement his chief object, Bordeaux, I conceive, must be a place of many attractions. It is really a fine city, and discovers more marks of modern, and still progressive improvement, than any city in Europe I have yet seen. Its splendid exchange sufficiently indicates its large mercantile trade, and its superb theatre, of vast dimensions, (said to be among the largest in the world,) shows to what degree pleasure and dissipation have kept pace with its prosperity. But what are these things to me? I am anxious to be away. I have delayed so long in France, chiefly for the benefit of the waters of Bag-

nieres, and this being now had, I am anxious to be home. But feeling a little recruited, and in a situation that promises more benefit from travelling than I have yet experienced, I conceive it will be within the limit of duty, (which ought to limit our every movement on earth,) to make a circuitous route, and pass through England; a country, from the sight of which, I anticipate more gratification than that of any other. With this intention, I expect to set out on the morrow for Paris, from whence, if spared, you may again hear from me. And in prospect of a journey of some hundred miles, ought I not to rejoice in the privilege of committing myself to the watch and care of that great Being, who, to infinite wisdom and infinite power, adds infinite mercy; and thus divesting myself of the anxiety and dread I might otherwise feel—"*Casting all your cares upon him, for he careth for you.*" What an invitation and promise! Have the whole unbelieving world any thing like it? My dear friend, be less straitened in yourself than I am, seeing you are so little straitened in God your Redeemer.

Yours, as ever, &c.

PROPHECY VERIFIED.

"The tongue of the stammerers shall be ready to speak plainly." *Isaiah* xxxii. 4.

In the interpretation of that part of Scripture prophecy which is not yet fulfilled, it is not always easy to decide how much is to be understood in a *literal*, and how much in a *spiritual* sense; and sometimes a spiritual sense may be chiefly intended, and yet a literal sense may also be one that shall be circumstantially verified. This theory receives countenance from some remarkable examples in prophecies already fulfilled. Thus in relation to our Lord Jesus Christ, it is said, Psalm lxix. 21—"They gave me also gall for my meat; and in my thirst they gave me vinegar to drink:" And in Psalm xxii. 18—"They part my garments among them, and cast lots upon my vesture." In the symbolical language of prophecy, these passages might be considered as only intended to exhibit generally, and by sensible images, the bitter sufferings of our blessed Saviour; and his being treated as a criminal, who had forfeited both life and property to an offended government. Yet we find in the evangelical history, particularly in the 27th chapter of Matthew, that these predictions, as well as several others in the Psalms from which they are taken, were fulfilled to the very letter.

The prophecy of Isaiah, a part of which is quoted above, refers, according to the best commentators, ultimately and chiefly, to the latter day glory of the Christian church; and they suppose that the cited passage will have its principal accomplishment in spiritual favours, then to be conferred on those who antecedently could not speak of the truths and blessings of the gospel of Christ, on account of their ignorance, either total or partial—"The most rude and illiterate, such as could not speak so as to be understood, shall discourse clearly and intelligibly of God and of their duty—The text may be fitly expounded of the conversion of barbarous nations, and their giving praises to God in their several languages." This is the interpretation of the passage by Lowth, as quoted with approbation by Scott. And that this is a proper interpretation, giving the spiritual and most important sense of the quoted words, is not questioned, but cordially adopted by the writer of this—the editor of the Christian Advocate. He has, however, been lately called to be the personal witness of facts, which have presented to his mind a new

view of the words placed at the head of this article; for he has seen them *literally* and astonishingly verified. He has seen a youth of about fourteen years of age,* the worst stammerer by far that he ever saw in his life, so completely put in possession of the powers of speech and easy utterance, that, strictly speaking, "his tongue was ready to speak plainly" in answer to any question, or on any subject, that was proposed to him: And all this within ten days from the time that his stammering and hesitation were so great, that he could scarcely speak a word, but after repeated and painful efforts, and then but very indistinctly. His difficulty and indistinctness of utterance had prevented his being taught to read; as it was found on trial, that he could not pronounce the most simple combination of letters in the English language.

Another instance has been witnessed of a youth, whose hesitation and stammering were accompanied with contortions of the head and neck, painful for the spectator to observe, as well as for the sufferer to endure. In this instance, the relief afforded was *immediate;* so that from the first hour of instruction to the time of writing this, a space of several days, the subject of cure testifies, that he has not experienced a single instance of stammering or contortion—He read in the presence of the editor's family, a considerable portion of scripture, within forty-eight hours after the means of relief had been explained to him; and he did not exhibit in reading a single instance of his former malady; which the most of those present had seen to be such, that he could not read a line without a most serious and painful interruption.

Many other instances, beside those that have been stated, which certainly were the most striking—instances embracing a great variety of cases and forms of impediment of speech, have been witnessed by the editor, and by the parents and friends of the afflicted, as well as by a number of gentlemen of great respectability in Philadelphia. Invitations were given to a publick exhibition, in which readings and recitations were performed without hesitation or difficulty, by those who a short time before had been known to be inveterate stammerers.

It appears that in all cases, or nearly in all, some relief is immediately experienced; because the first lesson, the teachers say, consists in explaining to each pupil the cause of stammering, and thus in fact putting him in possession of the means of curing himself. But it is by no means to be understood, that a perfect cure *always* takes place, as rapidly as in the two instances that have been particularly noticed. On the contrary, there are cases in which not only weeks, but months, are necessary to perfect a cure. Indeed it has been frankly admitted by the teachers, that there have been a very few instances in which, although great relief was obtained, the cure was never perfected. But in every instance of this kind, it was confidently believed, that the failure of a perfect cure was to be entirely attributed to the want of persevering care and effort, in the party concerned—So much relief had been obtained, that the party chose rather to remain where he was, than to take the pains which were necessary to make a farther progress. There is, however, in no case, a danger of relapse; unless indeed the stammerer should be supposed

* That no suspicion of collusion, or pretence of imposition might remain, in regard to this case, not only was the mother of this boy particularly examined, but the gentleman in whose employ he was, when his cure was undertaken, was carefully inquired of; and the result of the whole was complete satisfaction, that the impediment of his speech was such as to make but little difference between him and a person entirely dumb.

capable of a voluntary return to his former state; since the method of prevention is put in his own power —Persons of all ages have been cured, and apparently with equal ease; and the charges made, have been accommodated to the circumstances of those who have received the benefit.

A place of instruction, which bears the denomination of "The United States Institution for the Cure of all kinds of Defective Utterance and Impediments of Speech, such as Stuttering, Stammering, Hesitancy, Lisping," &c., has been opened in Philadelphia, at No. 187, Pine street. This Institution is conducted by Mr. and Mrs. Chapman—the former of whom, after being afflicted for more than twenty years with a most distressing impediment, discovered the cause, cured himself, and thus became possessed of the secret of curing others—He has been in the habit of teaching more than nine years, and a considerable number of his pupils are in various parts of the United States, bearing cheerful and decided testimony to the efficacy of his system of instruction.

The editor has no knowledge, beyond what he has now stated, of the method employed in producing the cures that he has specified; and he has no motives or interest in making this communication, other than a desire that relief may be extended to the afflicted, that the author of an important discovery may reap the due reward of his ingenuity, and that the readers of the Christian Advocate may be led to consider whether there is not, in the signs of the times, a new indication that the period is not far distant, in which shall be fully realized, "the glorious things which are spoken of Zion, the city of God." Prophecy, we know, was given by Him "who sees the end from the beginning;" and to whose all pervading eye were present, not only all the miracles which Christ and his apostles were to perform, and all the revolutions and changes which states and empires were to undergo, but all the improvements in society, and in the various useful and ornamental arts, which science and human ingenuity were to achieve, to the very end of time. The latter, as well as the former, may accomplish the predictions of his holy word. They may be used to banish the miseries of the human family; to extend the common blessings of their race to classes of mankind who could never before enjoy them; to facilitate the progress and diffusion of the gospel; and to produce, in all respects, that happy state of the world which we are taught to look for in the latter days. Had not the important discovery been made, of a method by which the deaf and dumb may become acquainted with written and spoken language, all who suffer under that calamity must, it appears, have for ever remained ignorant of God and the way of salvation by Christ; as well as have been cut off from those pleasures of social intercourse which they may now enjoy, and from performing many services to mankind, which they may now be enabled to render. Among those who have been cured of stammering, one certificate is already before the publick, of an individual destined to become a missionary of the cross: so that beside the numbers who will by this recent discovery have their personal sufferings removed, the painful feelings of their friends relieved, and their usefulness in society greatly augmented, the heralds of salvation may also be increased. Dormant powers of eloquence may be awakened and put into action, which, joined with fervent piety, may call thousands and tens of thousands of perishing sinners to repentance, who might otherwise never have listened to the messages of salvation.

THE EDITOR.

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from p.* 415.)

Tuesday, 19th. Since the Sabbath our alarm for the safety of our dear H. has, at two or three times, been even greater than it was then, but we are again greatly encouraged to hope, that so heavy a blow to myself and children, and I may with truth add, to the mission, as her removal will, in loving kindness and tender mercy, be withheld by our Heavenly Father. With him only are the "issues of life." He only has created, and he only can destroy; and to him we offer our warm gratitude for the fair promise we think we have of her speedy restoration to a comfortable degree of health and strength. It will give you happiness, my dear M., to know that, when we were most fearful as to the event, we had the high and holy consolation of seeing imparted to her, by her covenant God, not only a spirit of sweet resignation and peace, but thoughts of brightness and of joy, from a good hope, through grace, of entering on "the rest that remaineth to his people." The atonement and intercession of Jesus Christ afforded her subjects of comforting and delightful meditation; and in trusting the safety of her soul on them, she could say, that she found the Son of Man to be indeed unto her spirit, "as an hiding from the wind, and a covert from the tempest." Some parts of Watts's version of the 17th Psalm were repeated to her, at her request; the 5th verse, in particular, arrested her attention.

"O glorious hour—O blest abode,
I shall be near and like my God!"

and she repeated to herself, with emphasis and apparent satisfaction, the two following lines—

"And sin and sense no more control
The sacred pleasures of the soul:"

adding, "Happy—happy state!" Had either of the *prostrations of life*, she experienced on the Sabbath and Monday, proved to have been her departing hour—of it we should have been called most emphatically to say—

"Sweet is the scene when virtue dies,
When sinks a righteous soul to rest:
How mildly beam the closing eyes,
How gently heaves the expiring breast.

Triumphant smiles the victor's brow,
Fann'd by some angel's purple wing:
O Grave! where is thy victory now?—
Invidious Death! where is thy sting?"

Wednesday, 20th. On Saturday evening we had three arrivals; a schooner, of Baltimore, last from South America, whose model, swiftness of sailing, and whole appearance, strongly corroborate the report of her being a smuggler: the schooner Rover, captain Cooper, from the Gulf of California, and the brig Active, from London, bringing to us Mr. *Charlton*, *lady* and *sister*, as future residents of Oahu, Mr. C. having been appointed by the British government, Consul General for the islands in the Pacific. Vice Consuls will reside at the Society and Friendly islands. His appointment was made previous to the arrival of Riho Riho, in England, and of course has nothing to do with the more recent arrangements that may have been made in reference to the nation. They left the Blonde frigate, Lord Byron, at Valparaiso; she was to sail in a few days after the Active, and is hourly expected, with the survivors of the party, again diminished by the death of Naihi Tutui, or Captain Jack, one of the most shrewd and intelligent of the number who visited Europe. He died suddenly at Valparaiso, with an inflammation of the brain.

Mr. and Mrs. Charlton have been at the islands before, since the establishment of the mission, and were old friends to all (except Harriet and myself). They were not able to get into the harbour till yesterday morning—They passed the afternoon and evening with us, accompanied by their sister; and judging from a first interview, will make a very interesting addition to the society of Honoruru. The appearance of two fashionably dressed European ladies is

quite a novelty, even to our eyes, and the natives throng every path they take, and every house they visit, to see the "wahine Beritania." Having expected to sail from England some time before the death of the king and queen, (and even before they arrived there) they have brought many presents from the party to their friends. Among others, two or three copies of a drawing on stone, of Riho Riho and Kamehamaru. It is very probable you may have similar copies in America—the likeness in both is very good—especially that of the king—the headdress in which the queen is taken, is that which she wore to one of the most splendid parties given to them, (Lord Bathurst's) and is so very different from any thing in which she ever appeared here, that at first view the resemblance to her is not so striking. On a moment's examination, however, we see enough of Kamehamaru in the drawing, to revive a thousand interesting recollections of her, and to make us renewedly lament her early fate.

Friday, 22d. The Spirit of the Most High, my dear M., is not only breathing, as we hope, on the spiritual chaos of this dark and unformed land, but is also, we now and then have reason to believe, moving on the face of the waters, by which we are surrounded, agitating and new creating the hearts of some of the many who traverse their surface, by the irresistible mandate, "Let there be light." Every season for the return of the whale ships to the islands brings to our knowledge the cases of some one, at least, who, amidst the general and unexampled dissoluteness of their companions, are groaning under the galling chains of sin and guilt and sighing for the liberty and blessedness of the gospel, or who are rejoicing in the hope of having already been brought, through grace, into all the freedom of the sons of God. Within the last week, besides having two or three personal interviews, I have received two letters from an interesting young man, an officer on board a ship now in the offing, in the former situation. He came to the islands a month since, a perfectly careless and thoughtless sinner; but it can now be said of him, "Behold he prayeth;" and he is about commencing his voyage to the coast of Japan, with a bosom filled with thoughts and emotions never known before. In one of his letters, he says he has found it a fearful thing for a guilty, convicted and altogether prayerless soul, to venture into the presence of a just and holy, and justly offended God: a feeling experienced, perhaps, by all, in greater or less degree, who have attempted to pray, after being suddenly arrested in their sins by the convictions of the Spirit of God —at least, there is none in my own case, of which I have a more vivid recollection—May he so improve, and so appreciate the inestimable privilege, that his language, with that of the thousands of Israel, shall speedily be—

"Sweet the moments—rich in blessings,
Which before the cross I spend!"

Saturday, 23d. In confirmation of the truth of the statement above, I will mention an incident which has just taken place. While at dinner, to-day, a common sailor called, as he said, for "a word of counsel for the good of his soul." The ship to which he belonged did not intend anchoring, but he obtained permission to visit us for a moment, while the captain was transacting a little business on shore. They had been on their voyage nearly two years, and it was now 14 months since, to use his own expression, "he left off the life of a vagabond, and began to work out his salvation." He had one friend like minded on board, and thanked God he could find "teachers of righteousness" in this dark corner of the world.

April 28th. Another "tale of the sea," but of a vastly different character from the two last. The master of a large vessel now at anchor in the roads, called up this

morning to demand of Mr. Bingham, a retraction of the advice he had given to a female the captain wished to take on a cruise with him, as his mistress. That advice of course had been, that she would not be guilty of conduct so sinful, and so destructive of her best interests. She came to the mission house yesterday of her own accord to request it, and after being admonished of her sin and danger, fearful of being carried off by force, she fled to the chiefs for protection. Mr. Pitt consigned her to the care of Kekaunuohi, one of the queens dowager, who, much to her credit, kept the charge sacred, though bribes were resorted to, as the most effectual means of shaking her integrity. Three hundred and sixty dollars were tendered in vain for this purpose; and enraged by defeat, the gentleman came to insult the mission, for the influence the teachings of righteousness had gained over the hearts and actions of chiefs and people. He afterwards went to the house of one of our neighbours, and offered the mother of a pretty girl, who has long been under the instructions of the mission, $300 in cash, with a considerable quantity of goods, for her daughter. She told him it might have answered in former times, but she had learned better things now —She had been wicked enough herself, but would never be the means of making her children so; though poor, she wished none of his money nor goods, at such a price. These facts, my dear M. will give you some impression of the sense of propriety, the decency and morality, of some of the wanderers in the South seas, and will also inform you of the kind of intercourse we are sometimes compelled to have with *Christians* in a *heathen land.*

May 1st. This month opens on us, as a family, with a darker light than any we have yet known on missionary ground. Serious illness is at any time, and in any circumstances, an affliction; but far from the comforts and resources of civilization and Christianity—far from the sympathy and services of kindred and friends—far from all "the sweet charities of life," it is doubly so. I have at times given you some of the brighter of our *domestick scenes*—now had I a skilful pencil, I could give you one of darkness—a sketch in which you would see a young and beloved wife and mother, languishing on a bed of unchecked disease—a sweet son necessarily banished from his home, and made an incumbrance on the family of another—an helpless infant daughter, cast for nourishment and life on the breast of a capricious pagan, and a husband and father, and an humble friend, worn out by the unceasing attentions of the day, and the unrelieved watchings of the night. Such is, such has been, and such we have too much reason to fear still will be, the state of our little household. But though the outlines of the picture are dark, in the kind providence of God, it may be finished with touches of light, which are not to be found in many similar scenes, in the lives of our fellow missionaries, in various parts of the world. We are in a comfortable habitation—are in one of the most salubrious and delightful of climates—by a recent supply of medicines, have at command every desirable prescription, (though almost entirely destitute of some of the articles which *at home* are deemed necessary to comfort)—and through the kindness of some of our Christian visiters, provided with others which are essential in sickness, and a luxury in health, such as good wines, &c. &c. We are deeply sensible of the value of the last—the climate renders a small store of them important at all times —in case of illness they are indispensable, and we most sincerely feel the kindness that has supplied us, at such a season as the present. The situation of Mr. Bingham's family

is scarce less afflictive than my own, from the extreme illness of his only son, a child fifteen months old. We have too much reason to fear that he will never recover.

(*To be continued.*)

Review.

CONTROVERSIAL TRACTS ON CHRISTIANITY AND MOHAMMEDANISM.

(*Continued from p.* 419.)

Although, as we have already said, we can neither give very extended extracts from this work nor a complete analysis of its contents, still we suppose it may be gratifying to our readers, to know something more about it than we have yet said; and especially, something a little more particular of the controversy in which Mr. Martyn was engaged, and of the closing remarks of Mr. Lee. We shall therefore make as large quotations as our space will permit: and with a view to render them more intelligible, as well as to exhibit generally, the subjects of the whole controversy, we shall state the leading positions of the Musselmen, in regard to their prophet, and his book the Koran; and likewise, their opinions in regard to our sacred Scriptures. We shall also say a few words about Soofeeism. But we repeat that it is a mere sketch or outline that we give, which in the controversy, as exhibited in this publication, is filled up with a hundred things, of which we can take no notice. And we will also say that we are fully aware, that those who are already acquainted with the Mahommedan doctrines, will obtain little or no accession to their knowledge, from our compendious statement.

In regard to Mohammed and his Koran, his advocates maintain in the volume under review, that he was the Paraclete, predicted and promised by Christ; that his advent was also frequently and explicitly foretold by several ancient Jewish prophets, and very particularly, in a prophecy now lost, made 420 years after the destruction of Jerusalem; that Mohammed was an entirely illiterate man, and therefore that the eminence to which he rose as a teacher, lawgiver and commander, and above all, his production of the Koran, is conclusive evidence that he was divinely inspired, and constantly under a divine guidance; that all that is told of his impure amours and conjugal infidelity, is unqualified falsehood, invented and uttered by Jews and Christians; that he was in the highest degree chaste, kind, faithful, condescending, liberal, grateful, self-denied, abstemious, and devout; that polygamy was practised and sanctioned by the ancient patriarchs, and by Moses, and that the gospels are corrupted in the places which intimate that it was forbidden by Christ; and therefore, that Mohammed only continued to permit what had before been permitted by God; that the enjoyments of the Mohammedan paradise are to be considered spiritually, as an exhibition, by sensible symbols, of spiritual pleasures and delights; that he did not attempt to propagate his religion by the sword, till he had tried other means with little success, and was commanded by God to destroy unbelievers; and that a large part of his disciples at last, became so by conviction alone, and under no influence from compulsion or fear; that he did work numerous visible miracles, which, although not recorded in the Koran, were faithfully delivered down, in a traditionary form, by his friends and companions—have since been committed to writing, and are now believed in by all good Musselmen; that no mortal since Mohammed, has ever been able to write a book, or even a single sentence, that either in matter or style can compare with the Koran; and that as this book is a standing miracle, it gives authenticity to all the miraculous inter-

course which it narrates, between Mohammed and Gabriel, and with God himself; that in fine, Mohammed was the last and the greatest of all the prophets, and that what he delivered is to be considered as *the seal* of prophecy, ascertaining and fixing the truth of what was delivered before his advent, and furnishing the last revealed code, which is to continue till the day of judgment.

As to the Christian scriptures, the Mohammedan writers under review hold, "that the book which came from above, containing the gospel of the Messiah, was lost, at the time in which he ascended to heaven;"* that what we call the Gospels, were written merely from memory, by Matthew, Mark, Luke, and John, and that these writers fabricated a great part of what we find in their books, so that no reliance whatever can be placed on their statements; and that as to the contents of the New Testament, and indeed of the whole Bible, they cannot place the least confidence in any thing, but what they find confirmed by the unerring decision of their prophet in his Koran—As much as he sanctioned they hold to be sacredly true; the rest they regard as apocryphal, and much of it as unquestionably false. They admit that the Messiah of the Christians was a prophet, superior to any who preceded him; but yet a mere man, and much inferior to Mohammed.

As to Soofeeism, we can only state in general, that it is a system made up of Materialism, Mysticism, and Metaphysick. The leading position is, that the whole creation, material as well as spiritual, is a part of God; that in all its changes and modifications, it still remains a portion of the Deity; sometimes returning into him, and then again manifested as a part of him, in the same or in a different form; and that of consequence, there is no such thing as virtue or vice, in the sense in which Christians use these terms; because all is still the Deity, acting in different ways and for different purposes—Universal happiness they believe will be the result of all. How they reconcile all this with a belief of the Koran, we undertake not to explain. Probably the most of them are at bottom, real Deists or Atheists.

The foregoing statement will give our readers some inadequate view of the people and their principles, with whom Mr. Martyn and other missionaries have had to contend; and will serve to render more intelligible the extracts which we propose to make, and which we must in some instances, separate entirely from their connexion. Our chief object, indeed, in making these extracts, is to give a small specimen of the manner of writing and arguing, on the opposite sides of the question in debate. We have not room to insert enough to confirm the whole of our statements of the Mohammedan doctrines, nor enough to show the able and satisfactory confutation which they have received from Mr. Martyn and Mr. Lee.

Mirza Ibrahim, the first antagonist of Mr. Martyn, introduces his tract in the following manner:

"In the name of the compassionate and merciful God.

"Praise be to God the Lord of created beings, and benediction and peace upon the person chosen for his Messenger, and particularly upon our Prophet Mohammed the seal of Prophets and Apostles, and upon all his posterity and companions.—But to proceed; since a certain Christian Priest has requested me to set down the proofs upon which I rely respecting the mission of our Prophet Mohammed after Christ (upon our Prophet and upon him be peace) it became my wish to write the following pages, hoping they may be of advantage to him, or to others who are in quest of the truth: and should he think proper to reply, it is hoped he will refrain from a mere strife about words, which is, at best, but the offspring of folly:† 'for God directeth whom he pleas-

* These are the very words of Mr. Lee's translation of the assertion of Ahmed Iben Zain Elabidin; and the other Mohammedan doctors appear to take the same ground.

† Sale's Koran, Vol. II. p. 5.

eth into the right way.' And may he grant to both him and us a disposition to justice, as well as an aversion to prejudice and mere dispute.

"I say then (and from him I ask assistance) that the reality of a prophetic mission cannot be established, in the estimation of those who are not Prophets, but by the production of a miracle; that is, by an effect exceeding common experience, corresponding to a claim of prophecy made, and accompanied by a challenge to produce the like.

"It is not here intended to dwell upon the propriety of this definition; but to proceed to shew, that the question at issue must be determined by three considerations. First, that it be known, that this extraordinary event, upon which the miracle is founded, be not necessarily confined to any one art or thing exclusive of others; but only, that every thing which man, considered merely as such, cannot perform, may constitute such extraordinary event, whether it be brought about by art, craft, sound, writing, or any thing else, provided that no other can do the same. Such must be the extraordinary event. In the next place, it must be accompanied with a challenge to produce the like. It is then a miracle; otherwise, it is only a wonder."

After a good deal of explaining and distinguishing, the Moola comes to his main point, as follows:

"These things then being premised, we now affirm that there appeared an Arab among us, who, making a claim to prophecy, proposed as his miracle the production of a certain written composition, and then asserted that mankind were unable to produce the like, by any effort of rhetoric, or any thing else. And since we have shewn, that a miracle is not necessarily confined to any one science, to the exclusion of another, provided it be such as comport with the dignity of a Prophet, there can be no impropriety in his making this the miracle, upon which he would establish his prophetic mission. And since we have also shewn, that an assurance of the reality of the miracle is to be obtained either from a knowledge of the science, &c. to which the alleged miracle is referrible; or, by the attestation of those skilled in such science, that it is impossible to produce the like. And as we have also shewn that an absolute sufficiency in the assurance of inability is not to be expected, as laid down in the first place; we now affirm, that the mission of Mohammed has been established with the Arabs, Persians, Turks, and the inhabitants of Dailam. With the Arabs, on account of their knowledge of the Arabic language, and of the science of eloquence. Had therefore his production originated in this science, they could have produced its equal. But they have not, notwithstanding the great numbers of their orators and preachers, and the prevalence of these professions, at that time: to which may be added, the extreme enmity they would exercise towards him, as is always the case, when such claims are advanced. His mission too is established with others, by the confession of the learned among the Arabs (numerous as they were, and extensive as were their territories) of their utter inability to produce the like. So that, in fact, no one of them, during the space of twelve hundred years, has yet produced the like, notwithstanding the continued allegations of the preachers of Islamism, that the Koran holds out a challenge to all. Now, in the matter of a prophetic mission, nothing less than assurance can be admitted as of any weight: and therefore, assurance is of the first importance. But assurance has here been obtained in the most satisfactory manner: namely, from the inability of men to produce the like; just as the claim had been made by Mohammed; his mission has therefore been thus established with those also, who were not Arabs.

"Nor can it be said, that he laid claim to inimitability in sciences long ago forgotten; but in the sciences of eloquence as taught in the Arabic language. We, however, who are Persians may disregard such a conclusion, with respect to ourselves; for we may answer, that we are unacquainted with the subtleties of the Arabic language, just as any individual might be of physic, and the sciences which it comprehends. It might then be rejoined that it is possible too, that what Jesus did by way of challenge: viz. his curing the leper, the man who had been blind from his birth, and raising the dead, might also have resulted from his knowledge of physic, and not from the power of working miracles; and that the circumstance of others not having done the like, cannot be construed as sufficient to refute this supposition, as he might have been the most skilful amongst them; and that no other, on this account, had sufficient ability to oppose him. In the same manner, may the miracles of Moses be met; and thus both their missions still be questioned, notwithstanding all they did. Which is absurd; for their miracles were manifestly intended to establish their missions with all. We answer, in the second place, directly, that the object of these performances was the establishment of prophetic missions; and for the assurance that they proceeded from God, and not from human proficiency.

"This assurance is then to be obtained from an acquaintance with the sciences of eloquence, which must be founded upon a knowledge of the elements of language, just as it is from the unanimous confession of the learned; viz. that it is a miracle, and not the effect of eloquence alone:—an assurance, in which there can remain no doubt; and no less convincing than that of the miracles of the other Prophets. Nay, it is more so; for the impossibility of imitation is now just what it was at the first performance of the miracle, on account of its perpetuity, and its utter incapability of decay. And further, it will for ever remain just what it was at the first propagation of Islamism, contrary to the character of the miracles of other Prophets, of which we have now nothing remaining but mere relations, as Moses or Jesus, for instance, did this or that; or it is thus preserved by tradition. But no relation can have the evidence of an eye-witness. The miracles of other Prophets, moreover, in addition to their want of evidence, as already noticed, when compared with that of the Koran, will by length of time become less and less convincing; because in process of time any relation must become less impressive. But the miracle of the Koran, on the contrary, will, in process of time, become more so, because the learned who have confessed their inability to produce the like, will have been more numerous, though the miracle itself will remain exactly what it was at the first: and the conviction of its being a miracle will thus become more powerful. Hence will the mystery be explained, why this Prophet was, to the exclusion of all others, termed the seal of prophecy: because, as the evidence of their miracles is daily becoming weaker, a time must at last arrive, when it will fail of affording assurance, that they were miracles at all; whence would arise the necessity of the mission of another prophet and other miracles, 'lest men should have an argument of excuse against God after the Apostles had been sent to them;'* contrary to what is the fact, as it respects this Prophet and his miracle; which will remain to the day of judgment, not only what it was at the first, but more convincing. And hence there will be no necessity for another Prophet, or for other miracles to all eternity."

We can afford no more room to Mirza Ibrahim.

Mr. Martyn's reply is thus introduced:

"The Christian Minister thanks the celebrated Professor of Islamism for the favour he has done him in writing an answer to his inquiries; but confesses, that after reading it a few doubts occurred to him, on account of which, and not for the mere purpose of dispute, he has taken upon himself to write the following pages.

"That a miracle is something which exceeds common experience is certainly true: for the very object of a miracle is to shew, that he who performs it has been sent from God: and this cannot be known except by some act exceeding human power: nor can human power be known but by human experience. Human experience, however, is not confined to any particular tribe or people, to the exclusion of any individual: for there may be something which one man may do, which others cannot, and yet not exceed human power. But if it be said, that the power of one community is sufficient to determine that of mankind, why may not the same be said of any one family? or of three, two, or even one individual?

"If again it be said, that when learned communities are unable to produce an equal, much less can those who are ill informed, we reply; The inability of the ignorant to perform such acts, consists not in incapacity, but in want of experience: for should others, who have greater experience, make the attempt, it is possible they may succeed. And hence it appears, that a miracle must exceed universal and not particular experience.

"Should it be asked, how then are we to know what universal experience is? or, consequently, whether any given performance is miraculous or not, since it may be common with some, even to walk upon the water? we reply: By such reasoning it might be made doubtful, whether the sun's rising in the east be usual or not, until every part of the world shall have been visited, and inquiry made on the subject. But if any one will give himself the trouble to consider, that as the sun's rising in the east is very well known to be usual, he will have no difficulty in coming to the conclusion, that its rising in the west is a circumstance which never takes place. The general silence, therefore, observable on this point, will be sufficiently convincing, that the sun's rising in the east is conformable to common experience.

"Again, what has been said, in the outset, viz. that a miracle is not necessarily confined to any one art to the exclusion of others, is generally true; but not wholly so; for some strange act, which really comes from God, may be performed in a science now unknown, such, for instance, as Alchymy, but could not be said to ex-

* Sale's Koran, Vol. I. p. 117.

ceed common experience. And not only so, but even in some art, in which men have experience, but of which they have no necessity: for where there is no necessity, there is generally no effort: and, where there is no effort, human power must remain unknown; contrary to what would be the case, wherein every one makes an effort: or, in which he knows, effort would be fruitless. In such case then there would be no doubt, whether such act exceeded human power or not.

"But with regard to what has been said in the second place, namely, that a miracle must be known to be such by the confession of the learned, who affirm that they are unable to produce its equal, we reply: Their confession in this place must be understood as applying to themselves alone, and not to all mankind: for it is impossible they can know the power of all mankind; and consequently, their own inability to produce an equal, can by no means be construed as affording proof that such act is really a miracle. The utmost that can be inquired of the learned in this case is, whether such act, to which they are unable to produce an equal, belong to the science which they profess or not. Now, if it belong to the science which they profess, and they are unable to produce its equal, it will not therefore follow, that it must be a miracle: for nothing is more common, than to find one Professor of some science, so far excel others, as to put it completely out of their power to equal him. But if it do not belong to their science, or such Professors confess their ignorance on this point: but persist in declaring their inability to produce an equal, we then affirm that it cannot hence follow, that such extraordinary act is really a miracle: for whether it be without the compass of the sciences, or not, but the Professors of science unable to produce an equal, the next supposition may be, that it has been produced by magic: or, that the Professors have, by the influence of magic, been disabled from producing its equal: this being the species of magic most commonly believed to take effect.

"In this case it might be asked, how then are we to know, that the works of Jesus and Moses are not to be referred to the influence of physic and magic, unless we believe the attestations of the Physicians and Magicians to this point, because it might otherwise be supposed, that these miracles were performed by no other means? we reply: As to the far greater part of the miracles of Jesus, they were of such a nature, as to make it impossible they could be produced by the science of physic (medicine). For it has never yet been heard, seen, or recorded, that any Physician has, by the mere effort of word or will, been able to cure so much as the headache: much less can it be supposed that any one can, by such means, be restored to life. Nor, in fact, has any one ever supposed, or will suppose, that if he carry a corpse to some clever Physician he will restore it to life. Every one very well knows, that the science of physic has no other means of affecting the body, than by regimen and medicine; and that a mere word, or volition, can have no effect. The supposition then, that physic had any thing to do with the miracles of Jesus, is entirely groundless."

Mr. Martyn's reply to the main plea, that the Koran is a standing miracle, is as follows:

"It has been said, that the Koran's being a miracle has been established with those who are not Arabs, by the Arabs' confession of inability to produce its equal. We reply: that, waving what has already been said, the confession of the Arabs can have no weight with us; because, in this case, they are parties concerned: and no one is absurd enough to make the same party, both opponent and judge. If it be asked, how then can we satisfy ourselves whether the Koran is a miracle or not, if we are not to believe what the Arabs say on that point, ignorant as we are of the peculiarities of the language? We answer: In cases where no judge can be found, decision must necessarily be suspended. Besides, let it not be said, that to withhold our assent to what the Arabs affirm, is merely for the sake of dispute; because, forsooth, no one can suppose they would be so much swayed by partiality, as to sacrifice the truth: for we must ask, in the first place, how then can it be supposed that all the Magi, Jews, and Christians, who so much exceed the Arabs in number, can at once believe that Mohammed was a Prophet, and at the same time refuse to accept his religion, from a mere disposition to dispute and wrangle?—That the Jews and Christians could, for the same reason, have corrupted their scriptures?—That the Arabs themselves could, in like manner, before they had generally become converts to Islamism, have disputed and wrangled, notwithstanding their witnessing the very miracle itself,—that they could have refused to tender their belief until the question was determined by the point of the sword, as the Mohammedan histories abundantly testify? But now it is said no one can suppose, that the Arabs are now of this wrangling character!

"We answer, in the second place, that

had not the Arabs a violent motive for what they say, it is probable they would give a different testimony. But the truth is, they have a violent motive, in which is implicated the necessity of changing their religion, of confessing the folly and error of their forefathers, and of denying the truth of what both they and their forefathers, have hitherto advanced on the subject of religion. It is possible, therefore, that they may not be very scrupulous, as to the truth in these matters. And, if they are conscious of the truth of what has been said, that may perhaps be an additional motive to silence. But supposing the utmost, viz. that some should from time to time have let out the truth; or have produced an equal to the Koran, who, in this case, should have been judge, or have determined that such production was equal to the Koran? If it be said, that this could have been determined by the rules of rhetoric, we answer, first: This would be contrary to the supposition that the Koran's being a miracle is determined from its exceeding the rules hitherto laid down in that science. And, secondly, that as all the rules of rhetoric are taken from the Koran, and every rule in that science is established by a citation from it, it must follow, that the rules of rhetoric are to be tried by the Koran, and not the Koran by the rules of rhetoric; as it therefore is agreed among the Arabs, that the Koran possesses the highest degree of elegance, every thing, not perfectly accordant with it, will of course be deemed inelegant.

"If it be said that at the time of Mohammed there were many Professors of eloquence, who, notwithstanding their endeavours to produce an equal to the Koran, found it impossible to do so, and that this is proof sufficient for them. We reply; we are not quite satisfied that the Professors of eloquence were at all numerous in those times; for it appears from several passages both of the Koran and the traditions, that Mohammed was raised up from among an illiterate nation. And, again, both the commentators and historians call the Arabs an illiterate people in consequence of their ignorance of writing and want of wealth, in those times. And as the learned affirm, that to be illiterate does not necessarily preclude the possibility of being eloquent, (it being possible that some one may at the same time be both illiterate and eloquent) upon what principle is it, that they also affirm, that Mohammed's being illiterate constitutes one of the miracles of the Koran, unless they could have first shewn, that to be illiterate necessarily precludes the possibility of being eloquent? And, as to the existence of one or two poets in those times, we affirm, that circumstance can avail but little; according to the adage: 'What is rare, is as nothing.' Besides, if we even allow that they were many, still we are not prepared also to allow that they did not produce an equal to the Koran; because this wants proof. And again, should we allow that they did not produce an equal, still we do not therefore also allow, that if they had made the attempt they could not have succeeded. Because, as long as Mohammed remained in Mecca, and it was not known how his affair would end, people would not be very anxious on this subject; and particularly the more sober, who saw that his object was to call the Arabs from the worship of idols to that of the true God: and if a few idolaters had really been unable, during so short a period of time, to produce an equal, no very great stress can be laid on that. But after Mohammed got to Medina, and from that day to this, no one among the Arabs has dared to say that he could prove the Koran not to be a miracle, or that Mohammed was not a Prophet; or that he could produce, or had produced, an equal to his book. But, further, should we allow that the attempt had been made, and failed, still it would not follow that the Koran is miraculous. For, it is well known that ancient books are to be found in some languages, to which no one can now produce equals. Such, for example, as the writings of Homer in the Greek, or those of Virgil in the Latin; or some others in other languages, which might here be mentioned. The same may be said too of many productions of art, which have come down from former times; to which, notwithstanding the efforts of the moderns, no equal has yet been produced: contrary to the case of the Koran, to which, on account either of superstition or fear, few have thought of opposing their skill in composition.—Hence it will appear how the repeated challenges in the Koran to produce its equal are to be understood: and also, that the Koran itself, although no one might have been able to produce its equal, is no miracle. Again, should it be objected: That hitherto we know that no equal to the Koran has been produced, although the challenge to do so has repeatedly been made; and, that if Mohammed had not been a Prophet, it was incumbent on God, either not to have allowed the production of such a book; or, to have caused some other to produce its equal, since it is impossible that a false Prophet should work a miracle: we answer, This takes for granted that however people may be circumstanced, it is incumbent on God not to allow them to remain in error. We deny this, however, in the

first place; because we know that the religions of false Prophets, such as Zoroaster was, have been allowed to prevail: and that idolatry does still prevail to a great extent. And, in the second, as it respects Mohammed that no such thing as a miracle has been performed by a false Prophet; for, should we allow the Koran to be inimitable in some parts, yet there are others in which this can by no means be said: and, in these instances, the challenge to produce the like, has been made where universal experience has not been exceeded: in such cases, therefore, God has not allowed a miracle to be performed by a false Prophet.

"It has been said that the miracle of Mohammed is more convincing than those of other Prophets, because his remains, when theirs do not; and which in process of time become weaker and weaker. We reply, this would be true, had not their miracles been recorded by themselves, as well as established and attested in their own times; but had, through a long period of time, been preserved by tradition only, and then been recorded, without sufficient evidence as to their truth. But this is not the case. Whatever, therefore, may have been their want of force in ancient times, under the same defect must they labour to this very day. And, again, if the conviction of a fact loses force by length of time, any one coming to the knowledge of any fact at the age of twenty, must be said, at the age of sixty, to have lost part of that conviction (which is sufficiently absurd,) and, that the conviction attending the accounts of the miracles of Moses and Jesus must be essentially different."

Mr. Martyn refutes the allegation that Mohammed wrought *numerous* miracles, which were witnessed by his followers and transmitted by them to succeeding ages, by an appeal to a disclaimer made in the Koran itself, as in the following quotation.

"As it respects the accounts attended by collateral evidence, he is said to have described the miracles of the other Prophets, and at the same time to have made a claim to prophecy; and that it is therefore improbable that he wrought no miracles. To this we reply, in the first place, that having affirmed the Koran to be his miracle; he could have had no occasion for another. And, in the second, that it appears from the Koran itself, that he laid claim to no other miracle; and to this effect are the following passages: 'Nothing hindered us from sending thee with miracles, except that former nations have charged them with imposture.'* And again: 'They have sworn by God by the most solemn oath, that if a sign came unto them, they would certainly believe therein: Say, Verily signs are in the power of God alone; and he permitteth you not to understand that when they come, they will not believe. And we will turn aside their hearts, and their sight from the truth.'† And again: 'And when a sign cometh unto them, they say, We will, by no means, believe, until a revelation be brought unto us like unto that which hath been delivered unto the Messengers of God. God best knoweth whom he will appoint for his Messenger'‡ And again, when he was asked for a miracle, he said by way of excuse, 'My Lord be praised! Am I other than a man, sent as an Apostle?'§ Again, in the chapter on cattle, when it was said that the Koran was made up of nothing but patched up stories, dreams, and poetry, it was added, 'Let him come unto us therefore with some miracle, in like manner as the former Prophets were sent.' He replied: 'None of the cities which we have destroyed, believed the miracles which they saw performed before them: will these therefore believe if they see a miracle?' (This does not occur in the chapter mentioned by Mr. Martyn; but in that on the Prophets. Sale, Vol. II. p. 147.) Of this kind several others might be adduced, which, according to the Commentators, go to prove that his not working miracles, in these instances, was rather a mercy than the contrary; for he knew, as they say, that if he had, still these men would not have believed, and would consequently have been subject to the greater condemnation."

In his second tract Mr. M. attacks Mohammedanism and its author, with a boldness which few would have manifested in the circumstances in which he was placed. The following is a specimen:

"It was shown in the former Tract, that Mohammed wrought no miracle: we now say that those who have recorded his miracles are not to be believed: because many of the miracles which they have recorded are said to have been performed while he was an infidel: and for any one to work miracles in a state of infidelity is absurd. The accounts of such miracles are, therefore false.

---

* Sale, Vol. II. p. 99.
† Ibid. Vol. I. p. 162—3.
‡ Ibid. Vol. I. p. 164—5.
§ Ibid. Vol. II. p. 105.

"That Mohammed was in a state of infidelity may be shown from the Koran itself. In the chapter entitled 'Consultation,' we have: 'Thus have we revealed unto thee a revelation, by our command. Thou didst not understand, before this, what the book of the Koran was, nor what the faith was'* And again, in the chapter entitled 'Brightness:' 'And did he not find thee wandering in error, and hath he not guided thee into the truth?'† And again, in the chapter entitled 'Have we not opened:' 'Have we not eased thee of thy burden, which galled thy back?'‡ This, the Commentators say, alludes to the sins, which rested upon him during the times of ignorance (or infidelity). Again, in the chapter of 'Victory:' Verily we have granted thee a manifest victory; that God may forgive thee thy preceding, and thy subsequent sin'§ Mocátil says, this relates to what he had formerly done in a state of idolatry, and after he had left that state. Zamakhshari says in his Commentary on the passage, that it relates, in the first place, to Mohammed's affair with Mary the Copt;‖ and, in the second, to that with the wife of Zaid.¶ Hence it must appear, that, as those who recorded his miracles after his mission is said to have taken place, also recorded those which are said to have been performed while he was an idolater, no reliance whatever can be placed upon them.

"Another consideration is, his having propagated his religion by human, and not by divine means; namely, either by the sword, or by giving rewards, contrary to the practice of former Prophets: and another is, that all the precepts of his religion have been given in conformity with his own lustful disposition. And, as there was no end to his lust, according to his own confession: 'That God had made his delight to consist in women and perfumes,' he passed a law, that he himself should have nine wives, but that others should not exceed four. The story of Zaid's wife too, is very well known: namely, that he was violently in love with her, and that when some obstacles stood in his way, he immediately removed them by a pretended revelation. Again, in the story of Mary the Copt, when his wife Hafsa had seen him with her, he took an oath that he would go near her no more; but, as his desires gave him some uneasiness on this subject, he obtained a revelation which released him from his oath. And again, no one was allowed to take, or even to speak with, any one of his wives, contrary to what was allowed in the cases of others: nor was any one permitted to enter his house by any chance. His wives too were not permitted to speak kindly to any one: and of this kind is a great part of his revelation, savouring most strongly of the lustful disposition of its author."

In the course of this tract Mr. M refutes some of the leading dogmas of the Koran; and explains some of the fundamental doctrines of the gospel, such as the trinity and the atonement of Christ; and we regret that we have not room to insert his excellent remarks on these topicks.

The third and last tract of Mr. M. is thus introduced:

"What has been written in the two foregoing Tracts on the vanity of Mohammedanism, will perhaps be sufficient to satisfy any impartial inquirer; but, as little has there been adduced in support of the Christian religion, and nothing in proof of the mission of Moses, it may not be amiss here to state the reasons for my own belief in the missions of Moses and Jesus: and, although my statements may fail of convincing others, they will at least serve to show why I have chosen this in preference to other religions. But as it seemed desirable to prove the reality of the prophetic missions in general, in order to meet the doubts of Deists, who, from the peculiar character of their faith in the unity of the Deity, or other considerations dependent thereupon, think the appearance of a Prophet unnecessary, or, that he is nothing more than any other man, I shall, in the first place, offer a few remarks on this subject.

"First, then, let it be remarked, that as to the truth of the unity of the Deity, or that union with him constitutes perfection, and is the greatest of human acquirements, there is here no question. But as some, speaking inconsiderately of the Deity, hesitate not to affirm, that no action or person or thing can be said to be exempt from his influence; and that it is he who appears in every thing and person, and that therefore there can be neither defect, perfection, nearness or distance with respect to him, since every person and thing is God, and from God, and with God; we may be allowed to ask, How then does it come to pass, that these very persons do, both in word and deed, virtually affirm the contrary? They avoid pain and necessity, for instance, and seek pleasure as a good;

* Sale, Vol. II. p. 343. † Ib. p. 489.
‡ Ib. p. 490, see also the note.
§ Sale, Vol. II. p. 369. notes N and O.
‖ See the notes in Sale's Koran, Vol. II. pp. 432—3—4.
¶ Ib. p. 268.

and further, they exert the utmost of their endeavours in the prosecution of these ends. To refute, however, every article of belief as held by these people, would be almost endless; we therefore pass over this for the present, and proceed to the subject more immediately before us, premising only, that union with the Deity is beyond the power of human nature alone to acquire; but is what men do consider as the object and end of all their endeavours. On the means to be employed, however, much difference of opinion is found to exist among the learned; the following is what appears to me to come nearest to the truth."

Mr. M. then goes on to show, that the notions of the Soofees about union with the Deity, are to the last degree absurd and contradictory. After this, he explains that spiritual union with God, through the intervention of a mediator which the gospel describes. Then follows the statement of his reasons for his "belief in the missions of Moses and Jesus," which is continued to the end of the tract.

"The rejoinder of Mohammed Ruza of Hamadan, in answer to Mr. M.'s tracts," is by far the most extended piece of the whole controversy. It fills 290 pages, and makes up considerably more than a third part of the whole volume. It is learned, and elaborate, and subtle; but after all, far less calculated, in our opinion, to produce *effect*, than the other Mohammedan papers. It consists of preliminary remarks, a preface, and eight sections. The preliminary remarks consist chiefly of praise given to the tract of Mirza Ibrahim, and of censure bestowed on Mr. M. for his incredulity. In concluding these remarks this Moola says of Mr. M. "What he takes for arguments are the mere effects of prejudice, which he inherited from his forefathers, and which he must have rejected upon the perusal of our Professor's tract, had he possessed a grain of candour." The subjects discussed in the preface and sections, are the following:

"The Preface, in which is shown the necessity of having the mind free from Doubt and Scepticism, &c. *Section* 1. On the necessity of Benignity, and a diposition to pardon, in the character of the Deity. *Section* 2. On the Padre's (Mr. Martyn's) replies to Mirza Ibrahim. *Section* 3. In refutation of the principles of the Padre as exemplified in another of his Tracts. *Section* 4. On the Passages which relate to Mohammed which occur in the Pentateuch. *Section* 5. On Passages occurring in the Prophecy of Isaiah. *Section* 6. On certain Passages occurring in the Book of Zephaniah. *Section* 7. On the Revelation of the Hebrew Child. *Section* 8. On those passages of the Gospels which relate to the coming of Mohammed, &c.

We shall allow space for two quotations from this long essay. The following will show the exalted opinion which the author entertains, and we suppose Musselmen in general entertain, of the great impostor.

"With respect to the practice of Mohammed, it consisted in the most extensive cultivation of the virtues of truth, fidelity, chastity, courage, eloquence, liberality, piety, humility, condescension and kindness towards his compatriots, and of patience and zeal in the labours of his divine mission. Constant in his generosity, and active in providing for all men the comforts both of this world and of that which is to come, he was favoured with the knowledge of futurity, and with the answer of God to all his prayers. Upon the whole, such was the assemblage of manners the most laudable, of properties the most agreeable, of conduct the most pleasing, of deportment the most becoming, of endowments the most brilliant, either as it respected his theory or his practice—of qualifications corporeal and intellectual, innate and acquired, as to convince the maturest judgment, that they could thus be united in no one, who was not either a Prophet or his Apostle.

"But waving all this, let any one only contemplate the purity and holiness of the law which he has laid down, the faith which it requires, the worship it prescribes, its rites, decisions, rules, examples, the provisions which it has made for both worlds, and of which all stand equally in need; and then let him ask, whether it is possible any further doubt can remain, that all this must have come from God?

"But further, supposing he was not a Prophet, still his appearing at a period when the whole world was divided in opinion, and no Prophet had, for a long time, been sent—when the established order of things was every where verging to ruin, and the incendiaries of error and confusion daily gaining ground—the Arabs immersed in the grossest idolatry—the Persians worshipping the sun and moon—

the Turks spreading devastation and woe, and persecuting the servants of God—the Hindoos bowing down, some to oxen and others to stones—the Jews and others denying the true religion—the Christians concealing the truth, and giving currency to falsehood—and, in short, the whole world overspread with error and indifference almost to a miracle—the appearance, we say, of a personage qualified as he was, both in the knowledge and experience of religion, and at such a time, must at least have called for the implicit obedience of all; and not for such an opposition, as would, in no case, allow either him or his religion to exist. Although an iniquitous league was formed against him with the idolatrous Koreish, what was his conduct? It was this, he sought neither wealth nor fame; but contented with little and desirous of less, he conducted himself, not only in the most humble manner possible, but at the same time, with the greatest zeal and perseverance for the spiritual welfare of the saints. If the opposition to him was not mere cavil, and the effect of prejudice, it is difficult for us to say which it was.

"Uncandid disputant! The words of Mohammed surpassed those of mortals; his properties were scarcely inferior to the Deity; and yet you can say, the assemblage of such properties are sufficient to prove that he was not a Prophet! If, however, he had withheld his testimony to the mission of Jesus, or had not described his life and character as he has done, we should never have considered Jesus as a Prophet. Because, it appears upon the face of his history, that he was most likely one of those who are termed Majzúb. That he had no participation in the Divine Essence is clear, otherwise he never would have acknowledged those defects inherent in himself which he did, and which we shall hereafter (Deo volente) show marked his character. Would our opponent confess the truth, he might say, how he can suppose a Divine personage (such as he believes Jesus to have been) could submit to the labours of a prophetic mission; and, after all, during his whole exemplary life, convert only a few to the true faith, but leave the great work itself to be done by the Apostles. And, on the other hand, how Mohammed did, in about the space of ten hours, so fascinate the Arabs, both by his address and manners, as to bring over, by his preaching only, multitudes almost innumerable from the ways of error to the path of truth. Such indeed was the fortitude of the Prophet in bearing the reproaches of others, that the Almighty himself has said respecting him, that 'he was the paragon of all moral excellence.' And, upon the whole, any one, who will consider for a moment the life and character which he exhibited, leaving his miracles out of the question, cannot but come to the conclusion that he was a Prophet. But, after all, 'It is in vain to give counsel to one who is black at heart: an iron nail is not to be driven into a stone.'"

Our next extract shall relate to the wonderful "revelation of the Hebrew child."

"Of this there are two accounts, the first of which respects his history, which is as follows: A certain learned and pious Israelite named Phineas had a wife whose name was Rachel. She was very infirm, exceedingly pious and obedient, and withal, extremely beautiful. Her constant employment was prayer to God that he would grant her a son; and, in this her cries and tears were incessant. It once happened that Phineas overheard the cries and supplications of his wife; and, being much affected with the circumstance, he joined her in making his petitions for a son. Their prayer was heard, and Rachel was soon observed to be pregnant. After six months' gestation, a child of perfect form and beauty was ushered into the world, which happened on Thursday the first day of October, in the 420th year from the destruction of the second temple. From this time to the birth of Mohammed was a period of four and thirty years. This child was called Nahman, who, as soon as he was born, fell down and worshipped. When he had lifted up his head, he said, Above this firmament of the heavens which ye see, there are nine hundred and fifty-five others. Above those is the firmament of living creatures. Above these is there a high throne, and above this is there a throne of consuming fire. The attendants, moreover, upon this throne, no less than the throne itself, consist entirely of fire. When Phineas had heard this from the child, he gave him a strict charge to speak no more:—Be silent, said he: the child became silent accordingly, and, until he had attained his twelfth year, he spoke no more.

"Grief and lamentation was now once more the lot of Rachel. Would to God, cried she, we had had no son! for he is at last become speechless and dumb. It one day happened that Phineas, returning from his school, entered his house; his wife, as it was her custom, waited on him, and washed his feet. On this occasion she had brought her child with her, and soon began to solicit her husband, with the greatest earnestness, that he would beseech the Almighty, either to restore

the child to his speech, or take him from them. Phineas replied, you are desirous then that Nahman should be restored to speech; but when he is, he will utter such things as will amaze and terrify every one. Rachel replied, Pray then that he may be restored; but that when he is, he may utter none but dark and elliptical sentences. Phineas placed his mouth upon the mouth of Nahman, and conjured him, that he should speak nothing but what was so elliptical as not to be understood until it should be fulfilled; and, upon this condition, he allowed him to speak. When the child came to his speech he pronounced five prophecies, arranged according to the letters of the alphabet, all of which related to future events. He also foretold that his parents should bury him with their own hands, which came to pass; for, after a short time, he died, and was buried by them in one of the villages in the neighbourhood of Jerusalem, which is called Caphara Karam, in the place wherin forty learned men of the Jews had formerly been interred.

We now say, it appears from the context of these prophecies, that the object of this child was to predict the coming of Mohammed, and particularly to describe him; and further, to give intimations of what should come to pass from the time of his appearing to that of his vicegerent, and of the descent of Jesus the son of Mary, and of the resurrection of the dead, But, as it was not adviseable that these things should be thus made known, Phineas forbade his proceeding further. Many of his predictions, it is true, are not yet understood, yet enough has been made out, to enable any unprejudiced person to come to the conclusion, that they relate to the coming of Mohammed."

We think that our readers will be ready to join us in exclaiming—*Ohe! jam satis est*—of this Hebrew child. Yet Mohammed Ruza Hamadan employs more than 25 pages with the second form of this foolish story, and the exposition of the pretended prophecy which it contains.

We much regret that we cannot quote largely from Mr. Lee's able discussion, with which the volume is closed. We give the whole of the preface, in which will be found the entire plan on which he thinks this controversy ought to be managed by Christians, and on which he has conducted it in the ensuing discussion.

"In resuming the question discussed in the preceding tracts, it has not been thought adviseable to follow the line of argument adopted either by Mr. Martyn or his opponents; because, however the particular topicks discussed by them might be vindicated or refuted, the general question at issue may nevertheless not be advanced by such a method; and the reader, reduced perhaps to the mortifying consideration, that time and pains had been thrown away, may at last ask, To what purpose has been this waste? It is our intention, therefore, to take a different line of argument; and to endeavour to arrive at a conclusion, which will tend to place the subject before us in a profitable point of view, adverting occasionally to the arguments which have been given in the foregoing pages, as the nature of our subject may require.

"Situated as Mr. Martyn was in Persia, with a short Tract on the Mohammedan religion before him, and his health precarious, the course he has taken was perhaps the only one practicable: but, as an elaborate reply to him has now appeared, in which the principal arguments generally urged in favour of Islamism are to be found, it becomes a duty to examine them at some length, not merely to refute them, but to enable ourselves to propose a more rational and profitable creed, with the greater probability of success.

"It must have appeared from what has already been detailed, that the arguments of a Mohammedan are not quite so easily to be met as it has sometimes been supposed. In addition to the opinion that our copies of the Scriptures have been corrupted, and, therefore, unworthy of credit, the professor of Islamism has fortified his system by metaphysical disquisitions, difficult to be understood, and more difficult to be refuted; not because they are true, but because a system of erroneous reasoning is also to be set aside, and documents, now believed to be authentick, to be proved unworthy of credit. In addition to this, we have to assail a system of mysticism, of almost too indefinite a nature to be made the subject of analogical inquiry.

"In this, the Deity is not only considered as *one*, in opposition to polytheism, but as the only being in existence, from whom all that is seen, felt, or heard, is but the merely ideal emanation, which in a short time shall again be absorbed in his mysterious essence. Hence, pain or pleasure, sin or holiness, action or rest, are looked upon as the mere modes of existence necessarily entailed on all the imaginary characters introduced to this theatre of.

temporary being; and a state of stupor, which a moderately taught Christian would consider as little short of real madness, is considered as the highest degree of mental perfection to which man can aspire, and from which he shall glide into that union with the Deity, of which he is most desirous. In this state, the devotee considers the voluptuous paradise of his prophet, as pointing out those spiritual provisions for the soul which await him in the higher stages of his progress:—that Jesus and all the prophets have trodden this mysterious path:—that idolatry and faith are all but one thing,—all being God, and verging towards that state of union with him, at which, finally, they shall all arrive.

"Whatever may be said of the approach of the Mystick to the truths of Christianity, and something like that is discoverable in the preceding tracts, the fact is, the real principle by which he is actuated, is that of heathenism. The Koran, which contains many things in common with the Scriptures, is mostly cited in a sense, of which, it is extremely probable, its author never dreamt: and hence, however the Mohammedans may be supposed by some to be a sort of heretical Christians, the truth seems to be, that, as far as mysticism prevails among them, they are much more nearly allied to the Hindoos, or to the visionary followers of Plato.

"In order, therefore, to bring our subject fully before such readers, I have taken the following line of argument as the most suitable to our question; viz. To show, in the first place, that the principles, by which evidence has been estimated in the preceding Mohammedan Tracts, is not calculated to ascertain the truth in questions relating to religion. And, in the second, to propose others upon which reliance may be placed.

"In the third place, since both parties allow, that a revelation has been made from above, and that the books of the Old and New Testament were originally so revealed, to show, that those books are now mainly the same as they originally were; that is, that no wilful corruption has ever taken place in them, either affecting any point of doctrine, or article of history; although we are disposed to allow, that some variety of reading is found to exist in the different copies.

"Having determined this point, and agreeing with the author of the preceding tract, that all information relating to religion must necessarily be derived from revelation, we propose to inquire, in the fourth place, Whether revelation affords the criteria by which any one laying claim to a divine mission may be known. And, if so, Whether Mohammed's character answer the requirements of such criteria.

"This point being determined, we intend, in the fifth place, to ascertain from the revelation, What is the real character of man,—What the word of God has laid down as necessary for his observance, and for what end that has been done. And, in the last place, to make a few remarks on the subject before us."

In the following passage we have a short and just statement of the rise of Mohammedanism, and of the manner in which its author acquired his authority.

"Before the battle of Bedr had taken place, as Mr. Martyn has properly remarked (p. 88,) notwithstanding the miracles ascribed to Mohammed during his childhood, of which it is most probable no one had then ever heard one word, added to those of the Koran, not only the majority of the Arabs, but his own family, and even his wife Khadíja treated him rather as a madman than as a prophet. His account of having seen the angel Gabriel, and having been saluted by stocks and stones as a person commissioned from above, they considered as mere madness: nor was it till he had obtained power by the fortune of war, that his miracles were at all credited by the multitude. Besides, many years must have elapsed after the battle of Bedr, before the majority of the Arabs could at all be appealed to, and even then, their testimony to his miracles, if we except the Koran, could be of no use, because they must have already denied their existence, if we suppose them to have been eye-witnesses; and if they were not, their testimony is good for nothing.

"It is also well known, that about this time a rival prophet of the name of Moseilema arose, who succeeded in drawing considerable numbers after him. The Arabs were, therefore, divided in their opinion, as to which was the true prophet; nor was it until a considerable battle had taken place, in which Moseilema was slain, that any thing like unanimity prevailed on this subject. The majority of witnesses, therefore, cannot be cited in favour of Mohammed at the rise of Islamism; and, many years after, when his authority had been established by other means, their testimony cannot be relied upon; because, in many instances they could not have had knowledge of the facts in question; and, as they had now an interest to maintain, there is no probability that their testimony would be impartial."

Mr. Lee closes his discussion with the following impressive remarks—

"Let us now make a few remarks on the subject before us. We may ask, in the first place; If God has so provided for the wants of mankind in the Scriptures of the Old and New Testament, what probability can there be, that he would make another revelation of his will, such as the Koran is thought to be, in which no such provisions are even hinted at; but in which a number of unmeaning ceremonies, such as praying with the face towards Mecca, the pilgrimage, washings and other cumbrous and unprofitable ceremonies, are imposed upon mankind? What necessity could there have been for sending a mere temporal commander, such as Mohammed confessedly was, in order to undo a system comprehending every necessary requisite for the believer, and to substitute for it a creed inconsistent with the prior revealed will of God, and inadequate to the wants, comforts and improvement of man? But what are we to think of such a system of religion when we know, that it not only opposes the declarations of the Scriptures; but that the Scriptures have warned us from being deceived by any thing of its description? —and when we are told, that lying signs and wonders would be wrought by some, such as were likely to deceive even God's best servants? But this is not all, a system of mysticism is also superadded, contradictory in every point of view to the express declarations of the Scriptures. The frail and sinful person of man, whose thoughts from his very youth are iniquity, and whose ways are false, is represented as an integral part of the great Ruler of the Universe, who, as the Scriptures inform us, is of eyes too pure to behold iniquity! This frail worm is then advised to consider the works of God which he sees around him, as the visions of a waking dream,—as the mere trifles set up for his momentary amusement which shall disappear at a time when the curtain of this illusive exhibition shall be commanded to fall; and when he, with all his impurities and follies, shall again be taken back into that ocean of holiness and of light, of which he may now be considered as a drop. But God says: Man shall live for ever: and shall be happy or miserable in a future state of being, just in proportion to his obedience or disobedience tendered in this. What then are we to think of a system like this, manifestly opposed to the declarations of God's word, and claiming no better an origin than the philosophy of pagans? What are we to think of the Koran, which is appealed to, as affording the groundwork of such a mystery of iniquity as this manifestly is? Of the blasphemy of those who have presumed to boast of themselves as being the Gods of nature, and then deluding their disciples with recitals of lying wonders, which they have supposed themselves able to perform?

"In the next place what are we to think of the character of its author? A man whose main object appears to have been ravage and warfare; and whose character is, in every respect, inconsistent with that, which the Scriptures declare must designate a Prophet? Whose miracles, as they are reported by his followers, manifestly stand in need of every requisite necessary to recommend them to belief: and which, in many instances, are palpably false. The book, which he has left behind him for the instruction of his followers, composed indeed in a style tolerably smooth and fluent; yet abounding with accounts contradictory to those found in the Scriptures, and in many instances perfectly childish; which the Shiah themselves believe to have been corrupted, but upon which they nevertheless have the inconsistency to repose their faith. The true copy, say they, is kept in the possession of the reigning Imàm. But where is he? Reduced to ashes in the grave, and his soul gone to its place. But *truth* may be with the unseen Imàm. And where is he? In the chambers of the grave, and his soul consigned to a place, from which it can never return. But truth may be with the traditions. What are they? The mere devices of men, either leagued in the mystery of iniquity, or led captive by the great enemy of man: tales trifling and contradictory, the last props of a vain and tottering system, which will scarcely bear the touch of trial.

"Let him, then, who is desirous of knowing the truth, hear the word of the Lord. In that he will find truth, mercy, and peace, such as will endure for ever; and the path which leads to holiness and happiness so clearly marked out, that he who runs may read. By that he will learn, that the heavens declare the glory of the Lord, and that the firmament sheweth forth his handy-work:—that the law of the Lord is complete, converting the soul; that his testimonies are sure and will endure for ever: that by them is his servant taught; and that in keeping them there is a great reward: that they are more precious than the finest gold, and sweeter than honey, or the droppings of the honeycomb. Such are the declarations of the Almighty respecting the last and best of his works, man: and happy is he who is blessed with the knowledge and experience of their efficacy: yea, happy is the people whose God is the Lord.

"One declaration more of God's word

we shall notice, and then we shall conclude: and this is one which should nerve the arm of every Believer. However sin, error, and sorrow, may now prevail in God's creation,—however the powers of darkness may now delude the sons of men, the day is in prospect when the spell shall be broken, the mystery be dissolved, and the light and the truth shall shine forth to the perfect day. 'The knowledge of the glory of the Lord,' says the Prophet, 'shall cover the earth as the waters cover the sea:' and then shall all know him from the least even to the greatest. Then shall his love, power, and truth be triumphant; and those sheep, which our Lord tells us shall hereafter hear his voice, shall return to the great Shepherd and Bishop of their souls; and shall go in and out and shall find abundant pasturage. Then shall the Idolater, the Hindoo, the Mohammedan, and the Jew, fall down before him, offer the tribute of sacrifice and praise, and be made his children. Then shall the wolf pasture with the lamb, and the lion lie down with the kid, and a little child shall lead them. The Lord shall hasten it in his time.

Mr. L. has undoubtedly performed an important service in the cause of missions by this publication; and if we shall have rendered it even the smallest aid by the foregoing review, we shall esteem the labour of preparing it amply compensated. Let us be permitted to take this opportunity to recommend to missionaries, who may be called to discuss the subject of Mohammed's claims to inspiration, the perusal of Prideaux's Life of Mohammed; and above all, the preliminary discourse prefixed to* Sale's Koran, and his notes on the Koran itself. These are works easily accessible.

* We think it right to inform our readers, that a small book now advertised and vended as the Koran of Mohammed, is a most barefaced imposition. It does not contain one half of the Koran, and is otherwise very exceptionable.

Literary and Philosophical Intelligence, etc.

In the general assembly, lately held, of the Church of Scotland, a discussion took place relative to Gretna-Green marriages. The strongest disapprobation was expressed of the conduct of those county magistrates or borough justices who allow them to be attested in their presence, and a committee was appointed to inquire into the best means of preventing them.

About forty young Egyptians have arrived in France for education. M. Jomard has been requested to direct their studies. After residing a few years at Paris, they will return home, to propagate the knowledge which they will have acquired. Mahomet Ali is at the expense of their education.

Mr. Fraser states, in his Travels in Persia, lately published, that when he was at Tabreez, the chief minister of state was employed in writing a book to refute Henry Martyn's treatise against Mahomedanism. Finding none of the learned doctors disposed to undertake the task, the minister resolved to do it himself. He wrote much, but without effect; and Mr. Fraser adds, that "this matter cost him more sleepless nights than all his state business." Whilst deeply engaged in his labours, the epidemic cholera began to rage in the city: he was seized with it, and died under the rough remedies prescribed by the native physicians.

Near the sources of the Tigris, Mr. Fraser says, dwell the remains of the numerous Christian population which inhabited all this part of the country in the times of the Greek emperors, and who were forced by their Mahomedan enemies to take refuge in these inaccessible regions. They now consist of four tribes: the Teearees, amounting to about 10,000 families; the Kojumees, to 1,000; the Jiloos, 500; and the Tookabees, to 300. They live under the rule of a sort of prelatical chief, whose dignity is hereditary in the family, although the chief himself, being set apart for the church, cannot marry. He acts both as priest and general, leading the people to church or to war; and they all pay him implicit obedience. They are of the Nestorian creed, and hate Roman Catholics even more than Mahomedans, putting to death, without mercy, all that fall into their hands. Indeed they behave little less cruelly to any others who unfortunately come in their way. They can bring into the field 14,000 capital matchlock-men. They live exclusively among themselves, admitting no one into their country, which is so strong and impenetrable that none can enter it without their leave. The missionaries despatched about three years ago into Persia, by the Society of Basle, were expressly instructed to direct their attention to these degenerated Khoordish Christians.

A letter in the Bombay Courier states,

that a cloud of locusts had been hovering for nearly two months over different parts of the province of Guzerat, which must have covered ten square miles. So thickly clustered were they, as to cast an almost perfect and unbroken shadow on the ground. Before their approach, and after their departure, their appearance was that of immense and heavy clouds of dense smoke all along the horizon.

At a late meeting of the Calcutta Medical Society, a paper was read by Dr. Kennedy on the barbarous Indian penance called *Gulwuzty Chumk*. "It is very surprising," says Dr. Kennedy, "how the self-devoted victims, who have for some time been suspended by iron hooks inserted into their flesh, can run about, upon their descent from their elevation, as if nothing had happened, and how speedily the wounds heal without inflammation or suppuration." Dr. Kennedy makes various remarks on the subject, in a medical point of view, with reference to the employment of setons: but his paper further shows, that this monstrous practice of Paganism is not, as has been conjectured by some persons, a mere Indian juggle.

The fourth Report of the Calcutta School Society evinces the interest which the efforts of the Society have awakened amongst the natives. The following is an extract of a letter from Radacant Deb, the native secretary of the Society:—"I have great satisfaction in saying that our countrymen are convinced of the advantage derived by their children from our Society; and that the indigenous schoolmasters, and the parents of boys, who were first alarmed, and refused to receive our school-books, are now anxious to come under the control of the Society. Eighty-five schools are at present under the patronage of our Society."

In conformity with the practice of administering oaths to witnesses according to their own ideas of what is most binding on their consciences, a mode of swearing Mugh, or Burmese witnesses, has been devised, for a copy of which the regimental interpreters are directed to apply at the proper office. The formulary suggested to government, and on which the official regulation was founded, is as follows. We refer to it chiefly as illustrating the rites of Oriental Paganism, which some professed Christians are lamenting that our missionaries are attempting to subvert. "In the matter now before the court, I swear to speak the truth, and the whole truth. If I forswear myself, then may I suffer the wrath and vengeance of God, and of the angels in heaven; may I be tortured by the Nag, or sea-dragon; may I be slain by the sword of my master; may the sacred writings bear witness against my falsehood, and in every outar, or transmigration, render my state more vile and abject than in the preceding one!"—The manner of swearing-in the evidence is thus. His creed is placed on a vessel of water, which the witness holds up to his forehead, standing, facing towards the east, when the oath is read over, the witness repeating each sentence. In any matter purely of a military nature, the person is sworn-in on the spear, or matchlock; but the Burmese, in cases of a doubtful nature, frequently plunge the accuser and the accused into water, and whichever retains his breath the longest is considered as ignorant of the alleged crime. They not unfrequently dip the tips of their fingers into melted lead, and after the expiration of seven days the part affected is probed with a needle; if any pus or matter is extracted, the man is considered guilty; but should blood appear, he is judged innocent. [*Christian Obs.*]

Paragreles.—Paragreles, when made in the simplest manner, consist of wooden poles from thirty-five to fifty French feet high, and fixed in the firmest manner in the ground; on the top of each of which is fixed a sharp point of yellow brass wire, about the eighth of an inch in diameter; to the bottom of this is fixed, by means of a ring, another brass wire, about the sixteenth of an inch in diameter, continued all the way along this pole to three or four feet under the ground, and fixed to the poles by small wire staples.

By this description it will be seen that Paragreles are merely lightning rods made in the simplest and cheapest form, by which it is proposed to draw down the electric fluid from the clouds, and by that means to prevent the formation of hail.

The Paragreles ought to be placed at the distance of 450 Flemish feet from one another. When any tall trees happen to be growing where the pole ought to be placed, the trees may be made use of instead of erecting a pole. It is not necessary to say that as these Paragreles are intended to draw down electricity, care ought to be taken, wherever they are placed, to warn the country people not to go near them during storms.

Repeated trials in America, in Italy, in France, and in Switzerland, recommend strongly Paragreles to the attention of agriculturists. Mr. Thollards, Professor of Natural Philosophy at Tarbes, in the Upper Pyrenees, says that he has seen, during six successive storms which took place there, 23d of April, 8th May, 3d, 15th, 16th, and 17th June, 1824, some districts, covered with Paragreles, preserved, as if by enchantment, in the middle of other districts in which the inhabitants had not taken the same precaution, and which latter were totally laid waste.

Mr. Astolfe, engineer, saw in the month of June, 1824, two frightful stormy clouds, which poured down an immense quantity of hail upon a considerable extent of country, which passed harmlessly over a space furnished with Paragreles. There only fell

some large hailstones between the first and second line of Paragreles. but in the interior there was only seen, to the great astonishment of the spectators, to fall, in place of hailstones, drops of the consistence of snow. The *Journal du Commerce of Lyons*, of 3d August, 1825, contains a fact precisely similar, which happened to the vineyards of Corsier. Whilst the hail fell in great abundance upon the meadows and fields situated without the line of Paragreles, there only fell upon the vines some flakes of snow, or rather of a watery substance softer than snow. An hour afterwards another cloud crossed the same vineyards, and presented the same phenomenon.

Religious Intelligence.

The faith and patience of the friends of missions have of late been put to a severe trial—which yet we hope they will endure without fainting—by the death of some of their most gifted and useful missionaries in foreign lands. To the number of those who have gone to receive their reward, information conveyed to us within the last month obliges us to add the name of the Rev. Gordon Hall. We knew him well. Fifteen years ago he and his missionary brother, Newell, were preparing for their work by attending the medical lectures in Philadelphia, and it was our privilege to give them all the countenance and aid in our power. We have since received some valuable communications from Mr. Hall. He was a most excellent and amiable man, and a highly qualified missionary, devoted without reserve to the noble and sacred enterprise of evangelizing the heathen. He is gone —but he did not depart without being permitted to prepare, as the last important act of his life, the following circular; "and by it he being dead yet speaketh."—Yes truly—he here speaks in a manner calculated to touch every Christian heart, and to enlist every feeling and exertion of those who love the Lord Jesus Christ and the souls of men, in the hallowed work of sending the gospel to the millions of perishing heathen, among whom and for whose benefit he cheerfully sacrified his life. Frequently have we thought and said that Harriet Newell probably served the cause of missions a hundred fold more by her death, than she could have served it by the longest life. And if this circular of the lamented Hall shall be rendered impressive and efficient by its being his dying legacy, so as to rouse the dormant energies of the American churches, and call forth the holy ardour of a hundred young missionaries, to offer themselves to supply his loss—he too will have done more by his death than he could have done by his life: And the mystery of Providence in calling away, in the midst of his years and his usefulness, one of the most able and faithful of the heralds of salvation will, at least in a measure, be explained.

My Dear Christian Friend,*

Your love to your Redeemer, your compassion for a lost world, and your bowels of mercy for your dying, perishing fellow men, often move you to call out, "Watchman, what of the night?" A dark, a long, a gloomy, a woful night has settled upon our guilty race. It envelopes all. Its issues are too expanded, too tremendous to be comprehended by finite intellect. But glory be to God in the highest and for ever, that the darkness of man's fall was rapidly succeeded by the light of his recovery.—From the hour the first beams of that light revealed to man the redeeming love of God, in the garden of Eden, how has every succeeding ray that has fallen upon this dark earth, cheered the heart of Christian benevolence, while every intervening cloud, obscuring the prospects of love and mercy among men, has tried and grieved the people of God.

To the far distant heralds of Zion our hearts often seem to call, "Watchmen, what of the night?" Sometimes the reply is—"Zion travaileth and bringeth forth children; the Lord hath done great things for us, whereof we are glad. The word has been preached, prayer has been made, the Spirit has been given, sinners have been converted." We hear the glad tidings

* We have received a copy of this circular, directed by the hand of Mr. Hall, a few days before his death.

Our hearts leap for joy. We thank God, and take courage.

We turn again, and in other directions ask, "Watchmen, what of the night?" Their mourning hearts heave the heavy sigh, and the bitter lamentations break upon our ear, "The night is prolonged; the blackness of darkness still gathers upon it. The people see no light. They continue sitting in the region and shadow of death. They stumble upon the dark mountains. Their feet go down to death, their steps take hold on hell. The Son of Righteousness does not arise to shed his vivifying light upon them. The Lord delayeth his coming to save them. The beautiful feet of those upon the mountains who bring good tidings, who publish salvation, do not come here." Heavy tidings. Who will not mourn? And is such the mournful condition of three-fourths of our race? Ah it is; it is. Do the blood-redeemed followers of Jesus, who received his farewell charge, "Go ye into all the world, and preach the gospel to every creature," *know* that such is the mournful condition of three-fourths of their kindred race? Ah, this they know full well! Think of this, and weep, O my soul, and be in bitterness. Oh that my head were waters and my eyes a fountain of tears, that I might weep day and night for my beloved fellow-creatures, thus left to grope in darkness, and perish without hope; and for the churches too, who look on, and behold this tremendous ruin of immortal souls, sweeping over a long succession of generations, and yet make no more effort to stay its awful progress!

Beloved in the Lord, do you from Zion's most favoured mount, turn a pitying, waiting, longing eye to this dark hemisphere, and ask, "Watchman, what of the night?" I am permitted to stand in the place of a watchman; but it is on a slender, incipient out-work, very far distant from the walls of Jerusalem. O that I may always be found vigilant and faithful at my post, and ready to give a true report.

I will send you tidings. In some respects they are joyous; but in others they are grievous. I see much around me that is joyous. If I turn back no farther than to the period of my own arrival on this spot, and survey but what seems to be our own neighbourhood, much that is cheering greets the eye. *Then*, from Cape Comorin through the whole range of sea *coast*, by Cochin, Goa, Bombay, Surat, Cambay, Bussora, Mocha, and by Mozambique, including Madagascar, Mauritius, and other islands, to the Cape of Good Hope, there was not one Protestant missionary; if we except a native missionary who was for a short time partially established at Surat.

But about three months ago, delegates from *five missions* met in the Bombay Mission Chapel, and formed a missionary "*Union*, to promote Christian fellowship, and to consult on the best means of advancing the kingdom of Christ in this country."

The individual missionary who constituted one of these missions, has since gone to England, not to return, and therefore, for the present, that mission is extinct.—To the other four belong nine missionaries, and two European assistant missionaries. These missionaries have two common printing establishments, and one lithographic press consecrated to Christ, as so many powerful engines for scattering abroad the light of life. These four missions have in operation about sixty schools, in which are more than three thousand children reading, or daily learning to read, the word of God, and receiving catechetical instruction.—The missionaries, some or all of them, are every day preaching Christ, and him crucified, to the heathen The scriptures and tracts are travelling abroad, and the word of God is working its way to immortal minds in every direction. Prayer is made, and the promises of Jehovah are laid hold on; while the means (missionaries excepted) of doing a thousand times more in similar ways for the cause of Zion here, are ready at hand. These are good things, and we rejoice in them. You too will rejoice in them; and let us all praise the Lord for them.

But there is something in the weakness of our nature, or in the deep subtlety of our adversary, which, even while we contemplate such good things, and are praising God for them, is exceedingly liable to practise a mortal mischief upon us, by so alluring and engrossing the mind with the *little* that is done or doing, as to render it seemingly blind to the almost ALL, that still remains to be done. This brings us to the grievous part of the subject.

It is grievous to behold such an extent of country, and so teeming with immortal souls, but yet so destitute of the messengers of life.

From Bombay, we look down the coast for seventy miles, and we see two missionaries; and fourteen miles farther on, we see two more. Looking in a more easterly direction, at the distance of about 300 miles, we see one missionary, chiefly occupied, however, as a chaplain among Europeans. In an eastern direction, the nearest missionary is about 1,000 miles from us. Looking a little to the north of east, at the distance of 1300 miles, we see ten or twelve missionaries in little more than as many miles in length, on the banks of the Ganges. Turning thence northward, at nearly the same distance from us, we see three, four or five more, separated from each other by almost as many hundred intervening miles. And looking onward beyond these distant posts, in a northeast direction, through the Chinese empire and Tartary to Kamschatka, and thence down the northwestern coast of

America to the river Colombia, and thence across the mountains to the Missouri, the first missionaries we see in that direction, are brethren Vail and Chapman among the Osages.

Again we look north, and at a distance of 180 miles, we see two missionaries; but from thence (with two or three doubtful exceptions) through all the north of Asia to the pole, not a single missionary is to be seen. In a northwestern direction, it is doubtful whether there is now one missionary between us and St. Petersburgh. Westerly, the nearest is at Jerusalem or Beyroot. Southwest, the nearest is at Sierra Leone, and more to the south, the nearest may be among the Hottentots, or in Madagascar.

Can you count the millions and millions comprised in this range? Can any but an adamantine heart survey them, and not be grieved?

I should like to see a new chart of the earth adjusted to a double scale of measurement, one showing the comparative surface, and the other the comparative population of the different sections of the earth; all presenting a black ground, except those spots where the gospel is *preached*. And on a slip of white ground. I would have a note of reference to Mark, xvi. 15, 16; and this I would have bound up in every Bible so as to face the same divine charge of Christ to his disciples. It might be recommended to all church members, deacons, pastors, and *teachers* in theology, to add to the note on their map, Romans x. 14, 15, and Isaiah vi, 8, to the last clause; which latter clause I would have every student in theology, and young believer of good talents and education, *print* on his chart in grand capitals, preceded by—*Lord what wilt thou have me to do?*

As we must habitually set the Lord Jesus before us, or not expect his love will habitually constrain us, so must we habitually contemplate a fallen world, lying in the wicked one, or not expect that our hearts will be exercised with any proper sympathies for the perishing.

But I will take a more limited view.—Here are the Mahrattas. They have been estimated at 12,000,000. To preach the gospel to these 12,000,000 of heathen, there are now *six* missionaries, four from the Scottish Missionary Society, and two from our Society; that is, *one* missionary to 2,000,000 of souls. And to furnish these 12,000,000 with the Christian Scriptures, and tracts, and school-books, there is *one* small printing establishment. It is now about twelve years since the mission here began, in some very small degree, to communicate the truth to some of this great multitude. Let these facts be well weighed.

Turn now to another hemisphere, and behold thirty missionaries sent to 30,000 islanders, (I do not here vouch for precision;) that is, one missionary to 1,000 heathen; and mark those missionaries labouring for *twenty* years before the Spirit is given, and sinners there converted; and then say if the missionaries here should be suspected of unfaithfulness, or they and the people be viewed as under some peculiar frown of heaven, because the labours of *six* missionaries among 12,000,000, or *one* among 2,000,000, have not been accompanied by their conversion in *twelve* years; yea, in much less than that, for during a considerable part of those twelve years, there were not more than *three* missionaries among these 12,000,000, some of the time but *two*, and a part of the time, *not one*. Under such circumstances, could more be reasonably expected than has been done? With such an abashing, such an appalling disparity between the magnitude of the work, and the fewness of the workmen, would not any special work of conversion have been a stranger thing than the absence of it is?

The magnitude of this work, and the wants of these 12,000,000 of heathen, we have from time to time, for twelve years, and in language as plain and urgent as we could use, expressed to our Board, and to our churches; and what attention has it received, and what have they done? Before these twelve years commenced, they had sent three missionaries, to go they knew not where, but whom Providence directed to this spot. Since they began to hear the Macedonian cry from this spot in behalf of these 12,000,000 of souls, they have sent four more missionaries, one of whom has returned to the bosom of the church in America, and two rest in the Bombay mission burial ground; while but two of your missionaries survive to address, as your delegates, under Christ, the tidings of salvation to these 12,000,000 of heathen. Yes, revered and beloved members of the Board, and ye, most signally blessed American churches, the fact must be *repeated*. For twelve years have we sent forth to you the Macedonian cry in behalf of 12,000,000 of heathen souls: and often in our pleadings with you for them, have we laid them as supplicants at your feet, begging from your hands the bread of life; and you have in all that time sent them but four missionaries; and you have now one less missionary among them than you had ten years ago; and now, while almost every operation of the mission is dragging on at a most affecting and reproaching disadvantage, we are told from the Board that they know not when they can send any more missionaries beyond the Cape of Good Hope!

Is it not doubly grievous, doubly distressing, to contemplate such facts? Grievous beyond expression, in view of the millions perishing eternally through such neglect; and hardly less grievous to behold Christians, through the same neglect, so wronging their own souls and the souls of their fellow men, and so robbing their precious

Saviour of what they, in their every prayer, acknowledge to be due to him from them, and from the heathen, who are given to him?

But there is another grievous view of the subject. During these twelve years, the facilities for imparting Christian knowledge among this people, or for employing among them the appointed means of salvation, have so multiplied and improved, that I think it moderate to say, that a missionary arriving here *now*, could in an equal period, do ten times as much for the diffusion of Christian knowledge, as could have been done by one arriving here twelve years ago. Then there was no school in which to catechize and give lectures—no chapel—no Scriptures and Tracts to disperse. Now we have a chapel, more than thirty school rooms, and the Scriptures and Tracts for distribution; while hundreds of towns and villages, by all the eloquence and pathos that the most imperious want and the direst necessity can inspire, are supplicating for more mission schools; millions of people calling for Scriptures and Tracts, and preaching; and an untold number of large towns, in population like Boston, Cambridge, Andover, Providence, Dartmouth, Williamstown, New Haven, Albany, and Schenectady, calling for missionary establishments in them. If some of these places are not quite open for the reception of missionaries, others doubtless are, and all we believe will be by and by; while all are now open, in various ways, for the reception of Christian books.

Under such circumstances, with such facilities, what number of Christian books might be prepared, printed and distributed; what number of children taught to read the word of God, and catechized; and what number of perishing sinners pointed to the Saviour's cross, in one year, if there were but a SUPPLY OF MISSIONARIES!* Is it not a *grievous* thing to witness such facilities for missionary action, lying comparatively neglected? Is not here a vast and fertile field broken up, and ready for the casting in of the seed? And is not the seed already in the field waiting for the sowers to scatter it? What should we say of the farmer, who would turn away from such a field, and leave the seed in the field to perish unscattered, and go to some comparatively desolate heath, where much must be done before even *that* can be *prepared* for the seed.

Surely no one can understandingly answer the question, "*where* is it best to send missionaries?" without first duly considering the comparative population of the places in question, and the comparative facilities for imparting Christian knowledge to that population. On this score, I plead that justice may be shown to these 12,000,000 of heathen. Here I ground my plea. Let the facts speak. Twelve millions of your race are prostrate at your feet. You can need no delineation of their moral character. It is enough to know that they are your *brethren*, but they are HEATHEN; that they are *idolaters*, and in ignorance of their Maker and their Redeemer; and that you can, if you will, send them the gospel. Their untold miseries supplicate you to open your hands, and give them that salvation which your Redeemer and your Judge has entrusted to you for them, and so long ago charged you to give them. You see, also, what are the facilities for now giving them that salvation you have so long held in trust for them, but so long withheld from them. What will you do? Will you spurn them from your feet; and command them to let you alone, and wait as they are, till the judgment day? Is this the love of Christ? Is this the beauty of the Lord upon his holy Zion? Where are the hundreds of students in Theology? Where are the tens of hundreds of blooming, pious, well educated youth, the professed followers of the Lamb? Is there none among you, who have a love, a sympathy, a com-

---

* *Note.*—The following facts from the last report of our schools, show how extensively Christian knowledge might be diffused among a rising generation of idolaters, were there only missionaries and funds; and if but the Spirit of God were given, in answer to prayer, to seal upon the youthful mind such Christian instructions, what would not soon be accomplished!

"Our number of schools at present is 32. The number of children on the teachers' lists is 1750. Of these 75 are girls, and 133 Jewish children.

"During the past year, as nearly as we can calculate, 1000 have left our schools, most of them having obtained what the natives esteem a sufficiently good school education. Among these, together with those who have left in former years, are many boys and young men, who can read with a fluency and propriety that would put to shame a great majority of the common Brahmins. And the fact is peculiarly gratifying, that instead of having imbibed any prejudice against us, or our books, from the Christian instruction given in our schools, these very youth, and their relatives, wherever we meet with them in the country, are of all others the most forward to receive and read, and *beg* the Christian Scriptures and Tracts. In not a few instances, fathers earnestly solicit them for their little sons.

"During the year, about 785 children have committed to memory the ten commandments, and 376 a catechism of sixteen small pages. A much greater number have committed to memory parts of the same.

"We continue to have numerous and urgent applications for additional schools; but shall be obliged to decline them, until we are furnished with larger funds, and more fellow labourers."

passion for all these your long neglected, your dying, your perishing fellow men? O, remember there is a dead love, a dead sympathy, a dead compassion, as well as a dead faith; being without works. O, it was not a dead love, or sympathy, or compassion, which brought your Redeemer to the cross. That was not idle breath which he uttered, "Go ye into all the world and preach the gospel to every creature;" nor yet that interceding appeal to the Father, "As thou hast sent me into the world, even so have I also sent them into the world." O contemplate, on the cross, your bleeding Saviour, tasting death for every man, and then survey the spiritual miseries of the millions of heathen souls dying in ignorance of that only name by which it is possible for them to be saved; and then lay upon your hearts your Redeemer's farewell charge, and when you have faithfully done this, judge of your love and regard for Jesus, and of your compassion for immortal souls, *by your works.*

But I ask again, must these eminent facilities for your diffusing among these millions the knowledge of salvation, still remain neglected at such a fearful rate? If your Board cannot send us help, is there no other Society in America that will send us help? Or must we in future, turn our hopes to England only? Before missionaries can leave America—come here, and acquire the language, so as to be able to prepare Christian books, and to preach, nearly three years must elapse. But should God send death among us for the next fifteen months, as he has the past fifteen, the Board would not at the expiration of those months, have a single missionary on the ground. In such a case must the chapel and printing office be shut up, more than thirty schools dissolved, and our other operations terminated? Or into whose hands shall all this property be transferred? Do not these peculiar circumstances call for peculiar efforts?

I will endeavour, as God shall enable me, so to labour here on the spot, that the blood of these souls shall not be found in my skirts; and while I cannot but witness a generation of 12,000,000 of unevangelized souls, in succession to the hundreds of generations gone down before them, dropping into eternity, leaving prospects but little better for the next generation, I will endeavour, as a watchman at my post, faithfully to report what I see. Wo is unto me, if I proclaim not the wants of this people, and the eminent facilities made ready for the supply of those wants. This I would wish to do so plainly and so fully, that if the guilt of neglecting their salvation must lodge any where, I may be able to shake it from my garment; so that I may stand acquitted before my Judge, both as to my personal labours among them, and as to my pleading with you on their behalf.

The remarks I have now made, are in a great measure applicable to other parts of India. And there is yet another grievous view to be taken, which I can but barely mention. In little more than a year past, death, sickness, and other causes, have, so far as I can learn, laid aside nineteen missionaries in India, while but *six or eight* have, in the same time, come to India; and so far as I know (from missionary appearances, not from God's promises,) there is a prospect of further diminution rather than augmentation. In view of these things, what will the English and American churches do? Is it not time for every missionary in India, to cry aloud and spare not? Would you have your missionaries leave their work, and come home to *plead in person before you*, the cause of the heathen? *Do not tempt us* to do so. Some have, in providence, been called home, especially to England, and their pleas in person have been successful so far beyond what has been otherwise attempted, as seemingly to call for the measure, though so expensive, and for the time, so privative to the heathen. Why is it so? Why cannot facts be weighed? Why cannot the well known necessities and miseries of the heathen speak, and plead, and prevail, without the aid of any such disastrous expedients? Does this tell to the credit of those whom the gospel makes *wise to do good?* O think of these things, every one that has a mind that can think! O feel, every one that has a heart that can feel! O ye redeemed of the Lord, whom he has made kings and priests unto God, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," and in the true spirit of such an unreserved consecration of yourselves to your Redeemer, ask him, "*Lord, what wilt thou have me to do?*" And let his Spirit, and his truth, and your own conscience, give you the answer which shall guide you in a matter of such unparalleled moment.

Your affectionate fellow servant in the Lord. GORDON HALL.

Bombay, Feb. 1, 1826.

N. B.—I hope it will be deemed excusable to add a most respectful, but fervent request, that this plea, in behalf of a population equal to that of the twenty North American States, though so brief and feeble, may be presented to the Christian publick, through the various religious newspapers and magazines in the United States.

MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

At the request of the Stated Clerk of the General Assembly of the Presbyterian Church, we insert the following circular; and hope it will receive the special attention of those to whom it is addressed.

Philadelphia, Sept. 7, 1826.

Rev. John Johnston, Newburgh, N. Y.

Dear Brother—I reply to your letter of Aug. 20th, through the publick prints, with the earnest wish, that every periodical publication in our country, favourable to the Presbyterian Church in the United States, may give publicity to these lines.—You tell me that you are disappointed in not having received your copy of the Minutes of the General Assembly of May last; and you add "Surely the fault is not yours. I do honestly say, I think the fault is not yours. But there is a fault somewhere, and I consider the Presbyterian Church has a right to complain. I may be deceived, but my present impression is, that the whole of the documents might be prepared for the printer in *forty-eight hours* after the rising of the General Assembly. Let me hear from you soon." Hundreds, no doubt, are ready to adopt the same language, so far as complaint is concerned.

Yes, my dear friend, there is *a fault somewhere;* and I would wish to let you, and every Minister and Elder in our ecclesiastical connexion judge for himself where that fault lies. The *Record* of the proceedings of the Assembly, and *all the documents* of the appendix, until the middle of the 59th page of the minutes for the present year, were put into the hands of the printer in less than *twenty-four hours* after the dissolution of that body on the 1st of June last, so that the press did not stop one hour for the want of copy.

After the 59th page, you have the "Missionary Appointments," which have never occasioned any delay; and then comes the "Statistical Report," a work of *forty-two pages*, which has cost me, this year, not less than three weeks of hard labour. Indeed, I might challenge any one of my brethren who has the charge of a family and of a congregation, to have prepared it in less time; unless he would do it without requisite food and sleep. To make *a Summary View*, like the one which I have printed on the 103d page of the Minutes, commonly occupies a committee of the General Assembly, consisting of three persons, the greater part of the time in which the Assembly are in session; which is rarely less than a fortnight; and you will remark that my view is a new one, taken from more extensive documents than those to which the committee had access.

You will naturally ask, why should this *statistical table* require so much labour? Why might not the Presbyterial reports be strung together, and paged for the printer, without further trouble? Aye, here you will detect the fault! Of all our *eighty-six* Presbyteries no more than *two* sent up reports conformable to the Rules of the Assembly, and capable of being incorporated into the *Statistical Table* without being entirely rewritten by myself. Very few of the reports were footed up; and those which gave the sum total of their several columns were in numerous instances arithmetically false. Had I printed the reports in the form in which I received them, a summary view could not have been given, and the captions of the columns would have been changed or repeated in a different order, in every one of the forty-two pages; or rather in the fifty pages which would then have been requisite to contain them. Want of uniformity and accuracy is the fault which causes all the delay.

If the Stated Clerks of the Presbyteries would condescend to look at the blank forms printed in the minutes of 1825, and follow them without any deviation in their reports to the General Assembly, my labour of three weeks might be superseded by the careful exertions of a single day. The Presbyteries generally meet in the spring, near the middle of April; and I hereby engage, if I should live in the possession of a sound mind in a sound body, and the Stated Clerks will send to me, by mail, accurate reports in the very forms prescribed, on or before the 10th day of May next, that I will have the whole minutes of the next Assembly printed and distributed by the middle of June, 1827.

The printing of tables, like those containing our ecclesiastical statistics, is expensive; and to save the cost of a double quantity of brass rules for striking the black lines, the printer deemed it best to set up no more than one form, that is, eight pages of the matter, at a time. The types of these were *distributed* before the next eight pages could be set up. This produced considerable delay in the publication. Then came the distribution of the copies; and *to-day* I have completed my task; having sent off 1863 copies; and the greater part of them by mail, in a strong, pasted, and tied envelope of cartridge paper; which work has occupied much of my time for two weeks past.

In this part of my work the principal difficulty was to find *the correct address* of the ministers of our section of the church, for the statistical reports contain, on this subject, with no more than *two* exceptions, nothing but the names of their respective churches; and it is often difficult to ascertain in what State, and counties of a State, some tens and twenties of churches bearing the name of Zion, Pisgah, Ebenezer, Union, Mount Pleasant, Bethel, Bethany, Lebanon, Salem, Nazareth, Hopewell, Shiloh, Columbia, Washington, Fayette, and Jefferson, belong.—Frequently half a dozen places of one of these names may be found in one State; and when I cannot distinguish the *county* in which the Pastor resides, there is no certainty that the copy will reach him for whom it is designed.

It is necessary also annually to furnish the Post-Master in this city with a list of the persons to whom the Minutes are sent, together with the address of each, that the

minutes, which have been published *periodically* ever since 1789, may be charged as *periodical publications*, according to the old rate of postage. Owing to some *neglect* or *mistake* on this subject in 1825, and because *The Assembly's Agent* marked on each copy sent by mail "20 half sheets," instead of "10 printed sheets, periodical," *sixty-two and a half cents postage* were charged on a single copy, which in no case ought to have paid, according to law, more than *twenty-five* cents, and when sent not more than 100 miles, not more than 15 cents. This year no copy of the minutes can lawfully be charged at more than 17½ cents, if it goes to the most remote limit of our republican empire; and if transported any distance not exceeding 100 miles, at no more than 10½ cents. It is not probable that the lawful postage on one copy of our future Minutes will ever exceed 25 cents.

The high postage improperly charged last year rendered many unwilling to receive their minutes this year by mail; but it is nearly impossible to give them an extensive and speedy circulation in any other manner. Understanding this matter, however, the persons receiving the minutes may require, of the Post-Master of whom they receive them, a reduction in the postage, if there has been an overcharge, provided they exhibit to him the number of printed sheets; and if any village Post-Master will not do his duty on this subject, a written complaint to the energetick Post-Master-General, at Washington, will soon remove all cause of complaint.

The Register of the Ministers in our connexion, published in 1825, was as accurate and complete, (though very defective indeed as to Post-Office addresses,) as I could make it; but that was not a sufficient guide for this year, because of the frequent changes which have taken place in the clerical members of the several Presbyteries: it was necessary, therefore, to go through the labour of making a new one. This must be done every year by him who directs the minutes by mail to their ultimate destination; if he cannot find his directions in the reports themselves. My earnest request is, that every Stated Clerk of a Presbytery, having made out his report in due form, would write on the back or margin of the same, the name of each Minister and Elder, or other influential person, to whom his Presbytery wishes the Assembly to send a copy of their minutes for the next ensuing sessions. This would render the number of copies printed annually, and the distribution of them, subject to the will of the Presbyteries; which can best judge on these two important points. It is desirable that each name of a person, and of the town or village, county and State, in which he wishes his copy to await his call, should be *distinctly written;* for the difficulty of deciphering the letters, and of ascertaining whether the clerk meant *a* or *o*, *i* or *e*, and *u* or *n*, by his characters, has frequently occasioned the printing of such strange names of places as the people dwelling in them never read before.

If I can be favoured by such returns as I have in this communication solicited, it is my design to prepare an accurate Register, to regulate the distribution of another year; and in the mean time, I intend to submit humbly to all the blame which my well-informed brethren think due to the Stated Clerk of the General Assembly.

Ezra Stiles Ely.

☞ As we know that the printed Minutes of the General Assembly have been distributed, we have, although with reluctance, discontinued their publication in our present number, but shall resume it in our next.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of September last, viz.

Of the Rev. Dr. John Codman, of Dorchester, Mass. per Messrs. Hurd and Sewall, his sixth annual payment for the Contingent Fund - -	$100 00
Of the Wheelock estate, per Robert Ralston, esq. being the payment of a draft sent as a remittance on account of rent for the same fund - -	527 56
Amount received for the Contingent Fund	$627 56
Of Rev. Henry R. Weed, of Albany, per Rev. Thos. J. Biggs, a donation from an individual, for the Permanent Fund - - - -	50 00
Of the Rev. John Goldsmith, per Rev. Dr. Janeway, collected in Jamaica, L. I. for the Professorship to be endowed by the Synods of New York and New Jersey - - - - - - - - -	87 25
Of the Rev. John Williamson, treasurer of the Presbytery of Mecklenburg, North Carolina, per John Irwin, esq. collected on subscriptions obtained by Rev. Samuel S. Davis, for the Southern Professorship - - -	205 35
Of Rev. Charles Hodge, per Rev. Dr. Ezra Fisk, on account of Rev. George Stebbins' subscription for the Senior Class of 1823 Scholarship - -	25 00
Total	$995 16

View of Publick Affairs.

EUROPE.

All the late accounts from Europe agree in stating, that throughout the whole of that continent the heat and drought of the last summer have been great and unusual, and that in a variety of places epidemick and mortal disease has been prevalent.

BRITAIN.—London papers have been received in this country as late as the 31st of August, and Liverpool to the 2d of September ult.—It seems to be a doubtful point, whether the distress arising from the stagnation of trade and the want of employment, which has so extensively and grievously prevailed in Britain for a year past, is on the whole diminished, or not. In some places it is clear that there is a change for the better. In others there is no change; and in others again, the sufferings of the poor seem to be on the increase, and their prospects to be gloomy in the extreme. From Ireland, the accounts are such as cannot be read without pain, and we had almost said without horror. In Dublin, and in one or two other places, large mobs had assembled, and had seized by force on provisions of various kinds, wherever they could be found. From one region of this unhappy country, we have seen an official communication, which states that, in addition to other causes productive of want, an unusual drought had almost totally destroyed the potato crop, and that absolute famine would soon pervade that whole region, unless speedily supplied with food from abroad. The winter is looked to with anxiety and dismay. Putrid fevers, the manifest consequence of the want of wholesome food and other necessaries, were prevailing in Dublin, and in several other parts of the island. Charitable donations had been largely made, but were utterly insufficient to afford the necessary relief; and yet these, it was supposed, could not much longer be continued—Who that has sympathy for human sufferings, but must have it all awakened by this recital! And who, in this land of plenty and equal rights, but must feel gratitude to God, for a more favourable allotment of his providence, than is enjoyed by the inhabitants of the isles of our ancestors!

Parliament had been prorogued from the 24th of August to the 2d of November. We perceive from the view of publick affairs in the Christian Observer for July, that a very large proportion of the members of the old Parliament, had been returned for the new; and that the cause of Catholick emancipation had probably lost ground in England, and gained considerably in Ireland, by the recent elections. Mr. Canning, it was understood, was on the point of setting out for Paris; and the *quid nuncks* were exercising their ingenuity, in conjectures on the cause or object of his going abroad, at a time when his presence was so much needed at home.

The most important article of information received from Britain during the last month, so far as this country is concerned, is the order of the king in council relative to our trading with the British West India islands, and with his Britannick Majesty's possessions on the American continent. By this order a duty of 94 cents per ton is imposed on all vessels from the United States, and ten per cent additional duties on their cargoes, after the 1st of Dec. next. This it is understood amounts to an absolute prohibition of trade with the places specified: And this duty is professedly imposed to countervail a like imposition on British vessels in our ports; and one account states that the British order was issued the day after our ambassador, Mr. Gallatin, had had his first interview with Mr. Canning. It is believed, however, that measures will be taken shortly to settle the existing differences, to the satisfaction of both countries.

FRANCE.—No news of much importance has reached us from France, in the course of the last month—That which will be found under another head, relative to the slave-trade, is for us the most interesting. The vintage of the current year promised to be exuberant, and the country at large was in a state of quietness. A kind of congress of the allied powers was expected to meet at Johannesburg; but we have not been able to ascertain the precise objects to which its attention was to be directed. The Protestants of France are making laudable exertions to disseminate the scriptures and religious tracts, and to establish Sabbath schools; and it is stated that their prospects of success are promising. But they are hated and opposed by the Jesuits; and the influence of the court, although not openly exercised against them, is certainly in no degree friendly to their operations; and we should not be surprised to see it, before long, fully and formally arrayed against them—We believe that the Protestant population of France is scarcely one-tenth of the whole.

The notorious Talleyrand is said to have gone on an important and special mission to London, supposed to relate to the new constitution of Portugal—It seems strange that Canning should go to Paris, and Talleyrand to London, at the same time.

Portugal.—The new constitution of Portugal has received some active opposition from the devoted friends of absolute government. Don Miguel has professedly used his influence to prevent opposition, and has taken his oath to support the new charter; but his partizans have notwithstanding, declared it to be illegal and inadmissible. He is doubtless deeply hostile to it, yet it seems likely to be established. The Monks and part of the army appear to be the most dissatisfied. Some whole regiments have rebelled, and marched into Spain. The Spaniards, it is said, have disarmed the rebels, but have not sent them back to their country; and it is stated that the allied powers have determined not to oppose the wishes and arrangements of Don Pedro, in regard to his native country.—Since we began to write, an arrival, direct from Lisbon, brings intelligence, that while there, an insurrection took place of those hostile to the new constitution; which however was subdued, and 500 of the insurgents incarcerated.

Spain.—As might be expected, the Spanish monarch continues to be dreadfully alarmed, at having *Constitutionalists* such near neighbours as are the Portuguese. Every measure which he and his court could devise, to prevent the *contagion of Constitutionalism* from spreading into Spain has been adopted. Edicts and proclamations for this purpose, of the most extraordinary and even ludicrous kind, have been published. They would fain make it treason not only to speak, but even to think, of any other government than an absolute monarchy. In the mean time, the Spanish ministry has been changed, with the exception of the Duke del Infantado.

Austria.—We rejoice whenever we find any government taking measures for the abolition or prevention of slavery; and therefore state with great pleasure, that the Austrian government, according to the London papers, has issued a document, the first article of which is as follows:—"Every slave shall become free, the moment he touches the soil of Austria, or even one of its ships."—A tremendous hail storm has desolated the country in the neighbourhood of Vienna, except those fields in which *Paragreles* were erected, which it is affirmed have entirely escaped. These Paragreles, of which a particular description will be found in another part of our number for the present month, are coming into great repute in Europe.

Greece.—We have not been able to satisfy ourselves in regard to the real state of Greece at the present time. That its state is deplorable we know. Ibrahim Pacha is permitted to march almost wherever he pleases; and the Greek leaders are still divided among themselves But whether their affairs are, on the whole, growing better or worse, we are not able to decide—The accounts are various and contradictory. There is no authentick intelligence of the arrival of Lord Cochrane at Napoli. The Greeks appear to expect much from his operations, and we earnestly hope they will not be disappointed. In the mean time, a very expensive steam vessel, built in Britain, which was expected to join his squadron, has turned out to be perfectly worthless. We do think that some of the great European powers are seriously meditating an interference in the Grecian cause; but whether it will eventuate in any thing efficient and useful is yet uncertain. A limited monarchy is talked of as a form of government for them; and a peace to be made with the Turks on condition of paying an annual tribute, has also been suggested—The king of Bavaria, in addition to a handsome donation formerly made to redeem Greek women and children, has lately made a subscription to aid the Greeks in their struggle, of about five thousand pounds sterling; and handsome contributions are also being made in France and other parts of Europe.

Russia.—An imperial Manifesto was published at St. Petersburgh, on the 29th of July, relative to the late conspiracy. It is an able paper, giving a short, but lucid view, of the origin and object of the conspiracy, the detection, trial and punishment of the conspirators, accompanied with remarks on the whole, and admonitions and assurances from the emperor, suited to the occasion. We cannot pretend to epitomize this Manifesto. The object of the conspiracy was, ultimately to revolutionize the Russian empire. To effect this, the first important measure was to assassinate the late Emperor Alexander. His unexpected death precipitated the conspirators into the measures which they took to oppose the accession of Nicholas, and these led to the investigation that has terminated in their detection and punishment. A few of them have suffered death, and the rest have been condemned to the mines, or banished for life; and it is believed that every germ of the conspiracy has been discovered and destroyed—The remarks of the emperor, and his advice and assurances to his subjects, with which the Manifesto concludes, do honour to the head and heart from which they proceeded. Justice requires us to say this, while we still regret and condemn the part which Nicholas has taken in the suppression of Bible societies.—On the 31st of July (O. S.) divine service was celebrated in a temple, erected for the purpose, within the Kremlin, in the city of Moscow, "to give thanks to the Almighty for the protection which he had granted to the imperial family." Nothing could exceed the pomp of this religious ceremonial. The emperor and the whole imperial family, except the Grand Duke Constantine, as well as the principal grandees of the empire, were present. In the Kremlin were as-

sembled 16,000 infantry and cavalry. Five thousand monks clothed in their richest garments, formed two ranks, through which the procession advanced to the temple. During its advance the bands of the regiments played the air of "God save the Emperor." The thundering of cannon and the pealing of bells announced the commencement of divine service. When the prayers for the preservation and long life of the imperial family were about to begin, the empress mother, their highnesses, the general officers, and all the people, prostrated themselves on the earth with their heads uncovered.—But we cannot give a recital of the whole. We must however remark, that amidst all this imposing exterior, it was only the homage of the heart that was acceptable to the God whom they professed to worship—We hope there was something of this, mingled with the pomp and superstition of this singular spectacle. A grand parade finished the solemnity—The coronation of the emperor was to take place about the beginning of September.

TURKEY.—The Sultan Mahmoud, as well as the Emperor Nicholas, has published a manifesto—the Turks call it a firman. This firman makes known, that the cause of the proceedings against the Janissaries was, their absolute refusal to learn the European military exercise, which was deemed essential to the preservation of the Ottoman power. But it also states in general, that the Janissaries "who formerly gained so many victories, and conquered so many countries, had insensibly degenerated and become cowardly and mutinous." It affirms that "those troops, in the wars which have been carried on for this century past, have despised the orders of their chiefs, have been seized with consternation from the slightest causes, have spread terror from false news, quitted their ranks and shamefully fled before the enemy, abandoning to them the fortresses and provinces." For these reasons the Sultan states, that he had resolved to dissolve finally the Janissary corps, and he recites the measures he has taken for the purpose, and their success hitherto. The whole paper is characterized by all the peculiarities of Mahomedanism; and among other things, charges the Janissaries with having recently torn and destroyed a copy of "the holy book," the Koran.—We perceive there is much speculation among the European journalists, as to the effects likely to result from the dissolution of this long standing engine of Ottoman power. For ourselves, we do not think it is yet a settled point that the Janissaries will not rally and dethrone the Sultan; although we admit that the probability is against the occurrence of this event. We believe from scripture prophecy, that the delusions of Mohammed will ere long come to an end; but what instruments will be used, or in what manner this event will be brought about, we presume not to predict.

ASIA.

The following is an extract from the London *Courier* of the 29th of August.

"An overland despatch has been received by his Majesty's Government from Bengal, dated Calcutta, April 7, via Bombay and Constantinople. The Treaty of Peace between the Burmese and the English was ratified on the 24th of February, upon the conditions of the Preliminary Treaty. The army under Sir A. Campbell had returned to Rangoon, and Sir A. Campbell was proceeding to Calcutta. The Burmese cede to the British the provinces of Yeh, Tavoy, Mergui, and Tanasserim. The king of Siam and his subjects are included in the stipulations of the treaty. An accredited British Minister, with an escort of fifty men, is to reside at the Court of Ava, and an accredited Burmese Minister, attended by a similar escort, is to reside at Calcutta. The Burmese, by virtue of the treaty, give up all claim to Assam, Cachar, and Jyntea, and acknowledge Gumbeer Singh, Rajah of Munnipore. The British are to retain Arracan, Ramree, Cheduba, and Sandowey. The total amount of the indemnity to be paid by the Burmese, is one crore of rupees. A commercial treaty is to be entered into between both powers, stipulating for freedom of navigation, including the commerce in grain. There was some severe fighting before the Burmese monarch acceded to the conditions."

We are still without any recent and distinct information relative to the Missionaries.

AFRICA.

It appears that the Ashantees are again in force, and threatening the British possessions on the Western coast of Africa. Their tardy movements, however, have allowed the British so to reinforce their forts and stations, as to place them in what is considered a state of safety.

Despatches have been received from the British Consul at Tripoli, conveying the welcome intelligence, that major Laing had arrived in safety and health, at the great centre of African internal commerce, the long sought city of Timbuctoo. Captain Clapperton had also arrived at Sackatoo, and thence had sent forward despatches to Britain, and was making his way toward the northern parts of Africa. It seems to be confidently expected that the much contested question about the course and termination of the river Niger, will be conclusively settled by the reports of these travellers; and that their discoveries will greatly extend the commerce and power of Britain.

The French Minister of Marine has lately issued a publication, the purport of which

is to show that France has honestly and actively endeavoured to suppress the African slave trade. If this be so, it can only be said, that their endeavours have not been attended with the desired success. That horrible trade is still prosecuted, almost as extensively as ever; and it is certainly carried on chiefly by the ships of France, Spain, and Portugal.

AMERICA.

Congress of Panama.—The Congress of Panama, it appears, did not wait for the arrival of Plenipotentiaries from the United States, nor for representatives from some of the States of Southern America, before they proceeded to business. Nor did they spend time in tardy deliberations. On the 15th of July the representatives present concluded and ratified what they denominate "A Treaty of Alliance and Perpetual Amity between the uniting Republicks—an unqualified league, a limited treaty, and a compact." We have not seen the instrument; but it appears that the four Republicks of Mexico, Colombia, Guatimala, and Peru, are certainly parties to the contract. Whether Buenos Ayres is so, or not, we are unable to say. After the formation of this treaty, the Congress, on account of the unhealthiness of Panama, and the want of accommodations, "adjourned to continue their sessions at the city of Tacubaya," two leagues distant from the city of Mexico. We are not informed of the time of the contemplated meeting. Perhaps it has not been definitively fixed, but left for determination when a sufficient number of representatives shall have arrived at Tacubaya to constitute the Congress anew. We are glad to learn that Mr. Sergeant and Mr. Rochester will probably set out for the place of meeting, in a month or six weeks from the present time. On this subject we understand they wait to know the pleasure of our government.

Mexico.—The government of Mexico has committed the superintendance and command of its whole naval force to Commodore Porter; who has left the United States and repaired to Mexico, to fill the high and arduous station which has been assigned him there.

Colombia.—From the information received within the month from this republick, we are led to hope that the ardent and conflicting parties which have unhappily been formed in this infant state, will subside without bloodshed. Bolivar has probably arrived ere this at Bogota, and Paez has always declared that he would submit implicitly to the Liberator's decision; and should he refuse to do so, the most of his party will probably desert him.

Buenos Ayres.—There seems to be much vapouring and but little fighting, between the fleets and armies of Buenos Ayres and the Emperor of Brazil. On the 11th of June there was a naval action, in which it is reported that the Brazilian squadron lost thirty killed and more than double that number wounded. Admiral Brown has been highly lauded by the Buenos Ayreans for his gallantry and skill on this occasion. But nothing decisive was the consequence. Both the British and French commanders of ships of war have set at defiance the pretended blockade of the Rio de la Plata. Provisions were scarce and high at Buenos Ayres—flour was at thirty dollars the barrel. The constituent congress of the United Provinces was employed in framing a federal constitution. The President Rivadavia was obnoxious to some of the Provinces, and they refused to acknowledge his authority.

United States.—At the treaty lately made by Governor Cass with the Indians at the *Fond du Lac*, there were present about one thousand Indians, who conducted themselves, during the whole negotiation, in the most exemplary manner. A cession has been made to the United States, of the right to search for and take away any minerals or metals, which may be found in their country. This grant is thought to be highly important to the government. Pure copper has been found in so many places in that region as to leave little doubt of its being abundantly scattered; and it will probably not be long before the procuring of it will become a national object.

Malignant fever, it appears, has for some time past been mournfully destructive of life in the towns of Mobile and Norfolk; but a great abatement of the scourge is announced in the last accounts from those places. In other places bilious, remittent and intermittent fevers, have unusually prevailed within the last month. The greater part of our land notwithstanding, remains healthy—some parts remarkably so, for the autumnal season.

In a large portion of our country, elections will this month take place for members of Congress, and of the state legislatures—Some elections have already been made. It ought to be remembered that it is weak and inconsistent, to complain of our representatives for wasting their time and dishonouring their country in the legislative halls, and yet to send thither again, the very men who have already been leaders in the mischief. In the elective franchise a constitutional remedy for this evil exists, and was intended to exist; and if the people do not use the remedy, they make themselves parties to the disgraceful and injurious proceedings of which they pretend to complain. Let every man conscientiously do his duty on the day of election, and it may be hoped that, under the Divine blessing, the coming winter will exhibit other scenes in our national councils, than were unhappily witnessed during the last.